

# The summe

of the holy Scripture, and ordi-  
narie of the Chyrstian teachyng, the true chri-  
stian fayth, by the whych we be all iustified.

And of the vertue of Baptisme, after the  
teachyng of the Gospell and of the

Apostles, With an information

howe all estates shoulde lyue

accordyng to the Gospell,

very necessary for all

Chyrstian people

to knowe.

(\*)

1. Peter. iii. Chapiter.

**C**f any man longe after lyfe, and loueth to  
se good dayes, let hym refrayne his tonge fro  
euyl, and hys lippes that they speake no gyle,

Let hym eschue euyl and do good: let hym

seke peace, and ensue it. For the eyes

of the Lord are ouer the ryghteous

and his eares are open vnto

their praters. But the face

of the Lord beholdeth

them that do euyl.

Anno. M. d. xlvii.

E. Sudbury

H. Herbert  
1773.





The prologe

**S**eing that all personnes can not reade or vnderstande al booke, to thetent that euery man may knowe what is the foundation of all the scripturs, and what thinge they do teache vs: I haue shortly compyled in this present booke, the foundacyon & the summe of the holy scripture, of the which the head and principall is the fayth, fro whom procede hope and charitie: To thintent that euery man maye knowe what he shall beleue, what he shall hope and howe he shall loue God, and howe god is oure father, and we hys children, and howe that we be enheriters of the kyngdome of god, as sheweth vnto vs Paule in al his epistles, in diuers chapters, whiche be many tymes alledged, and recyted in this present booke. Also howe that without oure merites we be iustified to thintent that we should not put our trust in oure good workes, as dyd the Iwes. Neuerthelesse albeit that I wyte in this booke that God iustifyeth vs wythout oure good workes and merites, yet is it not mine entent to discourse any man to do good workes, but myne intent is to teach all persones howe they shall do the workes, and that they shall not trust vpon these good workes, nor in them to seke their health, but allonly in the fayth of Iesu Christ, and in the grace of god

**A**nd this sayeth had Abraham, as wyrteth saynt Paule vnto the Romaynes. For Abraham beleued agaynst hope, in hope. That is to saye, that whiche by mannes nature and vertu was impossible he beleued alwayes it shulde come to passe, even as god had promysed them

So must every christen liue agaynst hope, that  
A.M.

### The prologe

is to say, it behoueth that he repute al his good  
workes for sinne, and thinke that if God wold  
iudge him accordynge to his workes he myght  
not be saued. For if I haue done any good it is  
of God, and not of me, for I haue done it by  
the grace of God, and therby I deserue no re-  
ward. And yf I haue done any thyng of my  
selfe wythout the grace of god, it is hypocrisy  
and greate sinne, and therby I deserue euer-  
lastynge death, wherfore then shall I trust in  
my good workes, for I haue no good workes,  
all my goodnesse belongeth to God. So shulde  
a christen humble hym selfe and repute all his  
good workes for synne as truely they be. As  
sheweth vnto vs. **Clare** saynge, all our righ-  
tusnes is as a cloth polluted with the floures  
of a woman. And when the person so distrust-  
teth of hym selfe, and of his good workes he  
shall hope agayne against hope, and shall trust  
in the mercy of God, and shall beleue forth on  
certaynly that he shall be saued by cause of the  
worde of God. For God hath promysed to vs  
his realme, to all them that trust in hym and  
God is faythfull and veritable in his wordes,  
wherfore seying that god hath promysed it vnto  
vs: let vs beleue it stedfastly and haue ferme  
fayth that we shall be saued not by our deser-  
uing, but by the promyses of God. And so it  
behoueth that euery christen dispeere and hope  
(as dyd Abraham) dispeere of him selfe, and  
then a new, to trust in the worde of God. And  
these be the two thynges whiche the lawe and  
the gospel dooe. The lawe maketh vs to dis-  
peere, because that we neuer fulfill the com-  
maundementes of God. The gospel (that is  
to

**Clare**. lxxiii.



### The prologe

to say the grace of the new testament) maketh  
vs agayne certeynly to hope and to trust. And  
for to teache these two thynges, be wyrtten all  
the scriptures. The person that alweyes abide  
in humilitie and alwayes thynke that yf God  
woulde iudge hym according to his workes, he  
shulde neuer come vnto health. As sheweth vn  
to vs Iesus Christe in S. Luke sainge, when  
ye haue done all the thynges whiche you are  
commaunded say ye, we be vnprofytable ser-  
uauntes, we haue done but oure dutye. And  
this is the v:ray Christen humylyte, as in this  
present booke shalbe more plainly declared. And  
if we can thus repute al oure good workes for  
synne, and in theym to haue nomaner of truste  
and then again beleue that we shalbe saued by  
the promyses of God, we be the children of A-  
braham, of whome all the scriptures bere wit-  
nesse that by his fayeth he was iustified, and  
gat health. And for þ cause he is called the fa-  
ther of beleuers and of the faithfull. And thys  
is the fayth wherof I wyte here in this booke  
to thintent that all parsones myghte come to  
knowelodge and knowe what is the. Christen  
faith. Of the which al the scriptures do speake  
and namelye the Gospell after S. Iohn, and  
the Epistles of S. Paule, for herin do these. ii.  
Apostles comeprehend all other scripture.

¶ And forþicause that it behoueth that the  
parson beleue that his faith iustifieth hym,  
and not his workes: I haue thorowly compyled  
here and declared howe the faith doth iustifie  
vs, and howe we be the children of God, and  
howe we muste serue oure father by Charite  
and howe that we shall nothyng doubt of our

### The prologe

health bycause of the wordes of God. And when a person getteth this hope he learneth to beare paciently all tribulation and aduersitie. For he knoweth that thys lyfe is not hys lyfe, and hath great desyre after the other lyfe, and holdeth not this lyfe for hys. And this maketh the fayth the whyche is alwayes affectuoussly attendaunte after Christ our espouse. But he that hath not thys fayth is all desolate when he hath misfortune, and yf to hym it happen well he gyueth hym selfe to voluptuositie and synne. And forbycause he hath no hope of the euerlasting lyfe he thinketh in him selfe, I will vse this lyfe as long as it is lent me. And that he doth bycause he knoweth not what oure fayth is, and what our hope is, and that we be the chyldren of God.

To the entent therfore that none gyue hym selfe to synne by desperation: I haue shortly compyled in thys present boke, howe that we be iustified wythout our merytes. For when any person hath done his best wyth all his power, as I haue sayd, then let hym say yet, that he is an vnprofitable seruaunt. And the humble herte wherby he knoweth hys imperfecti- on maketh that his synnes, his euyl thoughtes and the fragilitie of hys fleshe to hym be pardoned of God, and that litle that he hath, God gyueth it hym of hym selfe, and god is hys iustice, that is to saye, god maketh hym ryghtu- ous. For Iesu Christ hath satisfied for vs vnto hys heavenly father, for to come in succour to oure infirmitie. And thys describeth saynte Paule in hys first. viii. chapters vnto the Ro- maynes, and in the fyrste epistle vnto the Co-  
rinthians

**The prologe**

Chinthiane, and saynt Ihon in the seconde cha-  
piter of hys fyrste epistle. And of thys matter  
createth thys present boke.

The laste parte of thys boke sheweth howe  
all estates shoulde lyue, yf they wyl lyue accor-  
dyng to the gospel. Myne entent is not to re-  
fourme all estates as well spirituall as secular.  
For of that I wyl not presume. But I shewe  
alonely by the scriptures howe we shoulde liue  
yf we woulde lyue accor dyng to the gospell,  
to the entent that euery man may knowe, how  
farre his life is seperated from the doctrine of  
Iesu Christe, and that then wyth the grace of  
God he maye amende and refourme hys lyfe  
hym selfe. Neyther teache I that one shoulde  
not obey vnto the superiours or that the mon-  
kes shoulde flye out of the monasteries, but I  
teache them by what meane they shall knowe  
howe they shoulde lyue, and when they do not  
so lyue that then they knowledg theyr defau-  
tes and do diligence so to lyue. For els were  
better before God an humble publican then

an holy hypocrite, for God regardeth

not what thyng thou doest out-

wardly, but howe thou arte,

ordeyned and disposed

inwardly. When

a monke or a

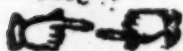
nonne ly-

ueth

well the lyfe

is not

euyl.



\*



**O**f the foundacion of Christendome and  
fyrste what thyng baptysme  
doth signifie.

Not withsta-  
ndyng þ þ chri-  
stian faieþ is  
but one: yet ar  
ther. ii. faithes  
mencioned in þ  
Scripture. þ is  
lyuely & dead.



Paule leieþ þ  
foundacion.

Perfect fayth  
(þ is that wor  
keth throughe  
loue) is þ per-  
fection of the  
christia lyffe.

An erreure to  
comon.

The water is  
but a signe.

He foundacion of Christens-  
dome is the fayth whyche so  
fewe people haue perfectly.  
And alwayes we thynke all  
that we haue the very trewe  
fayth. Saint Paule the wor-  
thy Apostle doth exhorte vs  
to no vertue so stronglye as  
vnto fayth. And he in all hys Epistles pray-  
seth nothyng so muche as fayth. Therefore  
it muste neades be that it is a preciousse vertue  
for he wytteth not one Epistle whyche is not  
full of fayth. We take the fayth onelye for the  
begynnyng of christen lyfe: but truely he that  
hath perfect fayth the same hath not onely be-  
gonne the christe life, but hath fulfilled it also.  
And thys erreure cometh bycause we knowe  
not what the fayth is, nor what thinge a good  
christian ought to beleue, for to be saued. We  
thynke that when we be baptysed, and when  
we beleue that God is God, that then we shall  
be saued. As wytteth saynt Marke, sayinge.  
He that shall beleue and shall be baptysed shall  
be saued. But he that beleueth not shall be con-  
dempned. It is truth, but amonge a thousande  
there is not one that knoweth what thyng the  
baptysme betokeneth, nor what thyng he shall  
beleue. The water of baptysme taketh not a-  
waye oure synne, for then it were a preciousse  
water. And then it behoueth vs dayly to washe  
vs therin. Neyther hath the water of the font  
any more vertue in it selfe, the water that run-  
neth in the ryuer of Wyne. For we may as wel  
baptise

### The signification

baptysme in Ryne, as in the font. When saynte Philip baptised Eunuchus the seruaunt of Candace a Quene of Ethiope (as wytteth Saynt Luke in the Actes of the apostles) there was Act. viii. then no halowed water, nor candell, nor salte, nor creame neyther whyte abyte, but he baptised hym in the fyrste water they came to vpon the wape. Hereby mayst thou perceiue that the vertue of baptysme lyeth not in halowed water, or in other outward thynges, that we haue at the font, but in the fayth onely. That is to saye, when any personne is baptised he muste beleue stedfastlye that hys synnes to hym are pardoned, and that he is made the chylde of God, and that God is become hys father, and is made certeyne that he shalbe saued. And is made partaker of the passion of Christ, where of the baptysme hath hys vertue.

And whē one is baptised he is borne agayne and getteth an other father, & other bretherne for God is made his father, and he is made the brother of Iesus Christe: as wytteth saynte Paule vnto the Romaynes, where he calleth Christe a sonne fyrste begotten amonge other. And therfore is Christ called in the holy scripture the sonne fyrste begotten, for he is the fyrst chylde of hys fath. r, and we all are begotten afterwarde when we be baptised. And therfore is the baptysme called in the holy scripture the seconde natiuitie. As wytteth saynte John in hys gospel. Wythout one be borne agayne (sayth Christ vnto Nicodemus) he may not entre into the kyngdom of heauen. For we be therby borne agayne, and they that were the chyl dren of the deuyl by cause of the originall synne

Onely sayeth  
apprehendeth  
remission of  
synnes.

This is the  
birth of the  
rite.



## of Baptisme.

Synne are made the chyldren of God by baptysme. As sayth saint Paule. Christ hath healed vs by the bath of regeneration and renouacion of the holy gooste. And vnto the Ephesiāns. We were by nature the chyldre of wrath: but when we were deade, Christ hath viuified vs agayne by hys greate loue. And thys Malte thou vnderstande in thys maner.

Through the fleshye Adam are we þ sons of death, but through þ spirituall Adam: þ sons of lyfe

There were somtyme two Adams, as wyrteth saynte paule. The fyrste Adam was oure fyrst father. The seconde and new Adam was Iesus Christ. For the synne of the olde Adam we were all the chyldren of the deuyll made hys owne and subiected vnto hym by oure synne. The seconde Adam (þ is to say Iesus Christ) hath bought vs agayne, and hath put vs in libertie, & hath made vs of the chyldren of death chyldren of euerlastyng lyfe, and of the chyldre of wrath, chyldren of grace: For Iesus Christ hath by hys death fought agaynst the deuyll hath vanquished the deuyll and death, & hath taken awaye all theyr ryght they had ouer vs.

The death of Christe is the strength of þ sacramentes.

Nowe then whē we be baptised we be made partakers of thys grace, and so is it come to oure profyt that Iesu Christ dyed for vs. For (as I haue nowe sayd) the baptysme hath hys vertue of the death of Iesu Christ. Then whē we be baptised, we betoken that we wyl dye with Christ, we betoken (I saye) that we wyl dye as vnto the lyfe passed as touchyng oure synne and euyl concupiscences: & that as sayeth saynt Paule, we muste walke in a newe lyfe. And therfore be we plunged vnder the water: to the entent that (by the maner of speakyng) we shoulde be here deade and buryed, as wyrteth



### The significacion

seth Saynte Paule vnto the Romaynes. Brethren (sayeth he) esteeme ye that ye are deade as concernynge synne but aloue vnto God: by Iesu Christ oure lord. And in the same place:

Ye are buried wyth Christ by baptyisme into death. So that we shall not lyue after the lyfe of the worlde, nor after the lyfe of the flethe but we muste lyue as the children of God. And

oure lyfe shall be hyd before the worlde and also hyd wyth Christ in God, as wyrteth Paule sayinge: Ye be mortified and your lyfe is hyd wyth Iesu Christe in God, in what tyme that Iesu Christ oure lyfe shall shewe him selfe then also shall ye be made manifest wyth hym in glory. Then when oure Lord shall come againe at the laste daye of iudgement oure lyfe shall be made open: but as longe as we liue here we muste learne all to dye. For we shall not repute this lyfe that we haue here for a lyfe.

Al þ saythfull  
are buried w  
Christe.

A christia may  
not regarde  
this lyfe.

This life here is of the worlde and of worldly thynges, that is to say, of them that be straungers to God that haue no truste of the other lyfe to come. Neyther do they loke for it nor desyre it. Suche people ioye of this worlde, for the worlde wyth his vayne desyres and pleasures belongeth to them. And they them selves be also called the worlde in the holpe scripture. As saith our Lord Christ in saint John. You be not of the worlde, but I haue chosen you from the worlde. And againe. The worlde shall be ioyous and you shall be sorre.

These knowe  
what the haue:  
here but not:  
what they shall  
haue in the  
lyfe to come.

Nowe call we all them worldly whiche be not monkes. Our Lord made a distinction betwene the worlde and his disciples before the monkes came into the worlde. Wherefore they

Marke this  
distinction.

be

### of Baptysme.

**O**nly the desir  
to dye to the  
world & to liue  
w<sup>th</sup> Christ, ma-  
kethe a man  
spirituall.

**C**hristes flock  
ys persecuted  
for their per-  
fect liues sake

**T**he signes  
wherby the  
disciples of  
Christ be know-  
en.

be not called the worlde in the holpe scripture  
whych be not monkes: but all those that lyue  
after the fleshe, whych desyre not here to dye  
w<sup>th</sup> Iesu Christe, and to be hydde here after  
to lyue w<sup>th</sup> God. Al suche what so euer they  
be are worldly, be he monke or chanone, nunne  
or sister, noble or vnnoble, greate or small. For  
(as I haue sayed) the lyfe of them whych ap-  
perceyne to God is here hyd, and they seme to  
be deade before the worlde. For they lyue not  
comonly accordyng to the lyfe of the worlde.  
And therfore they be hated of the worlde, for  
they be not of the worlde, as sayeth the gospel  
in thys maner. They be not of the worlde, for  
yf they were of the worlde, the worlde woulde  
loue them as hys owne. But for asmuche as  
they (accordyng to theyr promyse made at the  
font of baptysme) do applye them selues to re-  
nounce the pleasures of the worlde and to dye  
w<sup>th</sup> Christe in kyllynge of the desyres of the  
fleshe, and also are strongly agaynst the appe-  
tytes of the fleshe in othar by example of theyr  
good lyuyng, therfore be they persecuted of  
they worlde. And hereby maye we alwayes  
knowe the disciples and chyldren of God: yf  
they loue togyther the one the other. And yf  
they lyue not here, after the lyfe of the worlde,  
nor after the pleasure of the fleshe, and yf they  
do not repute thys lyfe for a lyfe, but abyde  
w<sup>th</sup> a ioyful herte the comynge of our Lorde  
Iesu Christ. Then shal theyr life be made opē,  
and shal appeare before God.

So shoulde we all lyue here, as though thys  
lyfe were not our lyfe. For we must abyde our  
lyfe before God, and we maye do none other  
thinge

**The significacion**  
thyng in thys lyfe but fyghte agaynste oure  
euyl desyres, and learne to dye ( for as the  
prophete Job sayeth) the lyfe of man is a  
battayle vpon earth, that is to saye,  
a battayle in a goostly deat. And  
this do we promise to do whē  
we be baptyſed, and we  
signifie euen the ſame,  
when we be plons  
ged vnder the  
water.

**¶** What thyng the baptyſme betokeneth,  
and howe it is but a ſigne.

**Chapter. ii.**

**¶** Then wh. n we be baptyſed it behoueth  
vs to know ſurely and to beleue that Baptyſme ce  
all our ſynnes are pardoned and that riſitch vs  
we be made the chyldren of God. For that Chriſte  
God is become oure father, and Jeſus Chriſt hath waſhed  
oure brother. And that ſame ryght that Jeſus oure ſynnes  
Chriſt hath vnto the glory of hys father, haue and that we  
we alſo gotten, for the brytherne haue equall be become hys  
ryghte vnto theyr fathers goodes. And thys brothers and  
haue we not gotten by oure good workes, for heyes, wyth  
we haue yet done no good: when we were bap him of the ſa-  
ptyſed. But thys cometh wholly by the grace of thers glory.  
God and by oure ſayeth, by that we put oure  
whole truſte in hym, and that we knowledge  
him for our Lorde and Sauour. And that we  
beleue al that he hath done and ſuffered for vs  
for he dyed to make vs to lyue. He became ly-  
tle and pooze to make vs great and ryche: as  
ſayeth ſaynte Paule in thys maner, ye knowe  
the liberalitie of oure Lorde Chriſte, whych  
though



**The significacion.**

**Hys reproche  
is our gloꝛye.**

**A great argu-  
ment to proue  
that our iusti-  
ficacion proce-  
deth of the  
mere mercy of  
God.**

**Esa. lxxi.**

**zacha. v.**

**The bloud re-  
demed that the  
water clemf.**

though he were ryche, yet for your sakes be-  
came poore, þe, through hys pouertie myght  
be made ryche, for Iesus Christe is wholly gy-  
uē to vs of his father to thintent þ he shoulde  
make vs great ryche and happy by hys death.  
For we coulde not helpe our selues and there-  
fore he was boꝛne for vs. As saith **Esaie**. A  
childe is boꝛne to vs. For we were all equally  
detrouers, and bounde to God, by the sinne of  
Adam. Then when we coulde not helpe oure  
selues, for asmoche as we were seruautes and  
subiectes vnto the deuell, God hath gyuen to  
vs. ii. notable gyftes, and hath done. ii. thinges  
for the loue that he hath vnto vs. First that he  
boughte vs and made vs free fro the deuell and  
from our synnes. Secondly that he hath made  
vs his chyldren & inheritors of his gloꝛye, and  
that all without oure deseruinge. As sayde be-  
fore the prophete **Esaie** sayinge. The iniquite  
of **Ierusalem** (that is to say of the man seinge  
by fayth peate in **Iesu Christ**) to hym is par-  
doned, and he hath receyued of the hand of the  
lorde God twyce as moche for all his synnes.  
And the prophete **zacharie** saith also. Tourn  
you vnto defence, I will gyue you double as  
much. In the which places these. ii. Prophetes  
say that for our synnes, for the which we haue  
deserued dampnacyon, we haue receyued of  
God. ii. gyftes. And therefore is there issued out  
of the syde of **Iesu Christ**. ii. fontaynes, that  
is to saye bloude and water. By his bloude he  
hath bought vs agayn from the deuell. By the  
water he hath washed and purged vs whiche  
were defyled and infected, for to offer vs pure  
and cleane vnto his father. As sayeth **Baynte  
Paul**

## Of Baptisme

Paule vnto the Ephesians. He hath gyuen hym selfe for vs an offering, and a sacrifice of a swete sauoure to God. And the water of the font doth now beoken the water of the fount of Iesu Christ. In this water be we purged and sanctified by oure faith, to thinten that we shulde come pure and cleane before God, the father which hath receyued vs for his children, and hath made vs enheritours of his glory, with his sonne Iesu Christ oure brother. And this is the grace the whiche cometh to vs and is gyuen at the font of baptisme.

But to thinten that we shoulde not be vndepryde, therfore for this grace we do binde oure selues agayne and yelde vs vnto hym, promysynge that we wil serue him and deny the deuyl and all his temptation, pōpe. and counsell, and that we will serue Christ crucified for vs, and vpon this promysse receiue we oure name, and God hath wytten vs as in a rolle for his chyldren. This baptisme was figured vnto vs when the chyldren of Israel went through the redde sea out of Egypt, and when Pharaon wyth all his cōpany was drowned in the sea. The children of Israel went in the sea as though they had gone into death. But for as much as they beleued vnto Moyses, they passed the water by theyre fayth. And he (after the maner of speking) gone out of the death in to lyfe: whē they haue gotten on the other syde on lande Pharaon folowed them, and so was drowned with his people. So doth euery one that walketh vpon the font whē he is baptised. First, he denyeth the water of the fount of the font but of the syde of Iesu christ purgeth the soule from synne.

Woulde god this lesson were printed in euery mans hert.

But in lyke maner as many of the Israelites, whiche passed through the redde sea byd afterwarde perishe in the wyldernes for obstinaey and flesshlye despayre. So shall they that be baptized personallie, vnlesse they walke worthy their vocacion.



of Baptysme.

Who so refuseth to be baptysed can not escape the spiritual Pharaon the deuill.

We entre into the death in baptysme, and continew in it so longe as we lyue a chrystian lyfe.

eth from Pharaon when he begynneth for to knowlege hys subiection, and bondage by the whiche he was subiecte and seruaunt vnto the deuill, and when he despyeth to be enfranchised from hys synne, and from Pharaon that is the deuill. But he maye not escape from Pharaon wythout passyng through the red see, that is to saye, he maye not escape from the deuill wythout he muste be baptysed. And forbicause that the chyldren of Israel whē they saw that Pharaon folowed them beleued God, therfore vpon that sayth in god, they be entred into the see, as though they were gone into death. But by the meane of theyr sayth, they haue passed the water and are gone as from the death vnto lyfe. So yf any man wyll escape from the handes of the Deuill it behoueth hym to entre into þ water. He entreth therin, as though he entred into the death, for he promyseth that he wyll dye as concernyng all hys euyl desyres and that he wyl here lyue before the worlde as though he were deade (that is to saye) that he wyll not lyue as the worlde lyueth, but wyll hyde and couer his lyfe wth God. And so entre we by sayth into the font (that is to saye) by sayth we enterpryse to entre into the death, not in:o corporall death, but into the death of synne, no more wyllynge to lyue in synne. And yet al be it that it seme to vs a pleasur thynge to lyue in synne, & that we thynke it an harde thynge, thus to entre into the see (that is to say) into thys death, we take alwayes courage and beleue and truit in the puissaunce and goodnes of God, and so entre we into the see (that is to saye) into thys spirituall death, and we enterpryse



### Of baptisme

pylfe and promyse to dye as concernyng oure synnes. And as by a stedfast faith and trust we dare begynne to enter, so gyueth God vnto vs grace and strength to passe throughe that sea, that is to say, through this spiritual death, and to come on lande on the other syde (that is) vnto the euerlasting lyfe. Pharaos (that is to say) the deuill wyth oure synnes pursue vs. But they drowne them selues in the water, that is to say, the power of the deuill and of all oure synnes cryeth when we enter into the water with suche a faith.

When Pharaos was dead then song the children of Israel, and thanked god, that they were arriued on lande out of the water, as out of the death. So lyke wyse must euery churche, when out of thys water, that is to say, out of this spirituall death he comyth vnto lyfe, that is to say, when he dyeth he shall thanke and prayse God by cause he hath brought hym out of such a daunger, vnto the helth of euerlasting life. But as long as he is yet here in this worlde he shall be in the death, that is to say, he shall alwayes dye spirituallly, and his lyfe shall be hidden before the worlde, with God. Here mayst thou well see howe that oure baptisme is signified by the red sea, as wryteth saynt Paule vnto the Corinthians sayinge. Oure fathers were all vnder a clowde, and did passe the sea all and were all baptized in. Moyses, in the clowde, and in the sea, and they all did eate one spirituall meate, and they all dyd drynke one spirituall drynke. So seeeste thou well what thing we promyse in the same.

Nowe: to thintent that we shoulde be all  
B. i. weres

We arriue not  
befor we be de  
liuered of this  
corruptible bo  
dy.

The faithfull  
departed thys  
lyfe do prayse  
god daye and  
night.

Wee can not  
prayse godde  
worthyly in  
thys lyfe.

1. Corhi. x.

### The Signification

**W**ould God  
all Christians  
would take  
these signes  
for none other  
then signes, &  
not for the  
thing they sig-  
nifie.

**S**ignes do cer-  
tifie the weak  
consciēces and  
also put vs in  
mind of those  
thynges that  
they signifie.

wayes remembre of this that we haue pro-  
myssed we be marked wyth a crosse, and wyth  
that water. The faith that we haue at the bap-  
tisme taketh away oure synnes, and the water  
is nothyng but a sygne or token, wherewith  
we be marked that we must be vnder the stan-  
dard, that is to saye vnder the crosse of Iesus  
Christ, and valiantly fight. As the Iewes had  
the tokē of the Circumcisiō, wherby mē might  
know whether they were Iewes or Danymes  
And as whē the seruauntes of the lordes beare  
the badge of theyre Lordes, one maye thereby  
knowe whose seruauntes they be. So lykwyse  
receyue we the signe of Baptisme at the font  
by the whiche we gyue knowledge that Christe  
is oure Lord.

Secondlye, the Baptisme of the water is  
also a signe of the grace of God: wherby God  
maketh vs sure, that we shall enioy his grace  
and mercy, and that he pardoneth vs oure syn-  
nes, and maketh vs his chyl dren. Here vppon  
gyueth he to vs the token of Baptisme for a  
badge, to thyntent that we should be sure, that  
he wil not forsake vs in oure bataill and death  
whiche we leade here in oure euyl desyes and  
synnes. And that he will surely gyue to vs the  
euerlastyng ipe. And to the intente that wee  
should enterpryse by a stedfaste constance to  
fight, being assured and certayn that God will  
neuer forsake vs for we haue receyued of him  
a badge the tokē of baptisme. And if it happen  
that we mysse sumtyme in the redde sea (that  
is to say) in the enterpryse of oure batayle, and  
that we doubte or that oure bataile seme to vs  
ouer harde and bytter, we shall beholde oure  
sygne

### of Baptisme.

signe and badgē whiche we haue receyued of God, whereby he hath promysed vs that we be his children, and that he wil not forsake vs

So say I then that by oure faith all oure synnes be pardoned, and that we bee the children of God, and that we belong to God, and that God shall shewe ouer vs his mercy. Here vpon receaue we a badgē that is the signe of baptisme to thintent that as often as we haue regard vnto this signe, we shoulde be myndeful of the grace and mercy that God hath done vnto vs, and that we belonge to God and that we be the children of God

Fayth is the organ or instrument whereby we apprehend and receiue for geuenesse of our sinnes.

Beholde now thou seest well what thinge the baptisme betokeneth, and it is al one before God yf thou be xxx. yere olde, or twentie yere olde whē thou receiuest the baptisme, for God regardeth not howe olde thou arte, but wyth what purpose and entencion, and with what faith thou receyuest this baptisme and grace. He regardeth not whether thou be Iue, or paynyme, man or woman, noble or vnnoble, byl-

God regardeth the nother yeres nor person but the perfectnes of the fayth.

chope or cytezen But alonly he that with a perfect faith and trust comyth vnto God he maketh violence vnto the euerlastyngē lyfe and getteth it as promyseth, Iesu

Christe in the Gospell.

B. it.



**W**hat thyng we promyse at the Bap-  
tisme and what profession we  
make Chaptre.iii.

This is an in-  
fidels answer.



When one warneth these worldely  
peopel to do any good, they say, let  
the monkes & religious do it, which  
haue promysed it, as though they  
were not bounde to kepe þe doctrine  
of Iesu christe, or as though they had nothing  
promysed. All be it that no monke can promise  
more then he hath promysed at the baptisme.

The promyse  
made to Chris-  
te, muste bee  
kept before al  
other.

And we be moche more bounde vnto oure  
promyse made at the baptisme, then is any re-  
ligious vnto his profession. For we make no  
promyse vnto man, but vnto God, and we pro-  
myse not to kepe the rule of a man but of the  
gospell. Thinke ye not therfore þe it is a small  
thing to be a Christen, when thou hast promys-  
sed to Iesu Christ to amend thy lyfe, and that  
thou wilt not liue accordyng to the world, nor  
accordyng to the fleshe. It is a greate thing to  
enterpryse the Christen faith, whiche so fewe  
people do knowe what thinge it conteyneth,  
namely suche as here, after the world do seme  
to be verey wise and lettered

Woulde god  
eueri Christia  
would confy-  
der þe daunger  
of þe breaking  
of this promys

This objecti-  
on comethe of  
ignozaunce.

But one might say I haue nothing promys-  
sed to God, I was a child, let him kepe it that  
hath promysed for me. For this cause to thin-  
tent that no man shoulde so say, it was sum-  
tyme ordeyned that none shoulde be baptysed  
before that he came to vnderstanding & know-  
ledge, to thyntente that he myght promise him-  
selfe, and forsake the deuell, and that he might  
knowe what thing he had promised If it were  
not that the Children were feble and in perill  
of death then they muste haue ben baptised.

Nowe

### What we promise

Nowe alweys all be it that we oure selſe haue  
not promysed we be all equally bounde to ob-  
ſerue it. For if thou haddeſt dyed when thou  
were but a yere old, thou haddeſt alſo be ſaued.  
Thou wilt ſaye yea, by the faith of my godfa-  
thers and godmothers, and of holy church. I  
ſay agayne, doeſt thou cōfeſſe that the faith of  
thy godfathers and godmothers is ſo mighty  
that thou mayſte therby be ſaued? The ſame  
faith is lyke wyſe myghtye to ſubiect the and  
bind the to that thing that they haue promysed  
for the vnder payne of thy damnaciō, and loſſe  
of thy health. Wherefor thou muſt alwel kepe  
this that thy parētes haue promysed for the, as  
though thou haddeſt promysed it thy ſelſe. The  
godfathers & godmothers be bounde to warne  
the children, and to helpe them that they be put  
to ſchole, to thintēt that they may vnderſtand  
the goſpel the ioiſfull meſſage of God with the  
epiſtles of. S. Paule For the vnlettered and  
ſimple people be as well bounde to knowe the  
as the lettered and wyſe. And God hath com-  
maunded for to publiſhe and to ſhewe the goſ-  
pel not allonly to prieſtes, but alſo vnto every  
creature. So ye ſaith. Chriſt vnto his diſciples  
into the vniuerſal world, and preach the goſpel  
to every creature. For we be all equally bound  
to know the goſpell & the doctrine of the newe  
teſtament, and ſaynt. Paule hath not allonly  
writen his piſtles vnto prieſtes, but alſo vnto  
the comō Litezynes and houſholders. And this  
witneſſeth ſaint Paule hym ſelſe wyrtynge to  
the Corinthyans and vnto the Galathyans:  
where he confeſſeth that he ſendeth his epi-  
ſtles to all the church, that is to ſey to all that

Ye ſee god-  
fathers and  
godmothers:  
lerne your du-  
tie.

Marc. xvi.

i. Corh. i.



Rom. i.

Shut by the  
kingdome of  
god no more,  
ye viperous  
generation.

But our pre-  
achers wyl say  
that þ word  
of god taketh  
effecte though  
it bee neither  
vnderstand nor  
wel pronoun-  
ced. thus haue  
they by þ high  
waye to super-  
stition.

### The signification

semble of Christen men, and to al them that cal  
on the name of Iesus. And vnto þ Romayns  
he saith: To you all that be at Rome the fren-  
des of God. And Iesus Christ hath aswel suf-  
fered death for the comō houtholder, as for the  
priestes. God shall alwayes require the scrip-  
tures of the priestes, for they be ydell & do not  
study, nor make no diligence to declare thein  
vnto the simple.

Therefore it is very nedefull that the com-  
mon people shoulde vnderstand the gospel and  
the doctrine of the apostles according to the let-  
ter, and that they know them by hert with the  
other stories of þ olde testament, for so shoulde  
they more highly vnderstand the preachers. It  
were also very necessary that euery one shoulde  
learne his children to reade as men were wont  
to do afore tyme. The Iewes had theyr lawe in  
Hebrye, the whiche euery one myghte vnder-  
stande accordyng to the letter. After this the  
paynims were conuerted by saint Paule, to  
whome he wrote in greke, whiche they all did  
vnderstand. After that was Italy and Affryke  
conuerted where as well the women as the men  
spake Latin, and for this cause was the Byble  
translated into Latin to thintent that euery one  
myght vnderstande it, and they preached in La-  
tin and the prophetes were redde in the Italian  
churches in Latin. And in that time there were  
many ladies and women, whiche vnderstode  
verey well the scriptures, as was Paule and  
Eustochium. Demetrias and Marcella and  
many other, of whome writeth saint Iherome  
and the commune houtholders redde the byble in  
in theyr houses with theyr children. So is it  
nowe



### Of baptisme

nowe of greate necessite that holy scripture be translated into al languages, or that al the children learne the latyn tongue.

Some man wolde say euery man may not set his children to schole because they bee poore, wherfore I woulde well that the children of the poore were holde to schole at the expences of the comynalte, or that folkes shoulde take the money whiche they spende so outragiously in making and gilding of images, and in dressing the aultres of the churches, and in buylding of Monasteries Chanonries and chapels & founding of Obites and prebendes. Or of the money that men offer in churches, & of the whiche men make vessels of golde and siluer, and other precious ornamente s.

They might employ money a thousand folde better, if there with they dyd holde these yong children to schole tyl suche tyme as they coulde reade wel. For (alas) ye shal fynde thousandes of auncient persons that cannot say the Vater noster and Crede in their mother tongue, and of theym that saye it in Latyn are manye that wot not what they saye, nor knowe of any article of the fayth. Wherfore I saye that it is expedient for the christien to set all theyre children to schole tyl they can reade and vnderstode the holy scriptures namely when they be wyten in their mother tongue. And then they that had not wyte and vnderstandinge worthy to be contynued at schole, shoulde be caused to learne an occupacyon. If they dyd thus they shoulde bringe into the worlde double profyte. First we shoulde not haue suche a greate nombre of priestes and monkes vnlettered and knowyng

Would God  
this wer grow-  
ded in the hert-  
tes of all kni-  
ges & rulers.

A godly order  
if men would  
applye to the  
same

### The Signification

A thing much  
to be lamēted  
These blynde  
guydes are in  
more credit  
then the true  
prechers of  
Christ.

But alas the  
whyke, he that  
doeth this : is  
accompted an  
heretike.

nothing in the christen churche. For now there  
are made many priestes, monkes and fryres,  
that for lacke of litterature are nothing conue-  
nient for that office. By the vnlettered priest-  
es is this grete erroure comen into the worlde  
that ys, that in the stede of the pure scriptures  
whiche is the lyuely worde of God, whiche  
they know not, they preache narraciōs, fables,  
lyes and tradicions of the inuencion of the y-  
pochrites, that ( alas ) the faythfull trust and  
honoure which, belōgeth to Gods worde, they  
cause the people to gyue to theyre fables and  
lyes. Secondly it woulde profit. For if euery  
body want so long to schole, they should vnder-  
stand more lyghtly preachers, and if thei them-  
selues, had redde the storyes of the Gospell af-  
ter the letter, the they myght reherce it to theyr  
children and seruantes, in doing of their bu-  
sines some thing of the gospel, of the storyes of  
of the scripture, auoyding of vain fables, ydell  
wordes, and vncouenabill maters whiche they  
speake the one to the other. As we se sumtyme  
nowe a daies, that felowes of one craft which  
haue ben at schole, singe many tymes the song  
in doinge theyre busynesse, whiche they haue  
learned to singe at the schole or at the churche  
and the other, vileyn songes, for they haue ler-  
ned none other thing.

What thing is the Christen faith, and  
what thing one ought to beleue  
to haue helth. Chaptre. iiii.

I haue scyd at the beginnunge that the fo-  
undacion of Christendome is the fayth  
whiche so fewe peopel haue : and vn-  
derstande not what the faith is. We  
thinke

### Of baptisme

thinke that when we beleue that God is God, and can oure crede that we haue the faith that a Christen is bounde to haue. The deuell beleueth also that there is a God, and one lyfe euerlasting and one hell, but he is neuer the better for it. Yea and he trembleth alway for this faith, as saith saint James. The deuils beleue and they tremble.

The deuylles  
faith lacketh  
hope & charity

Some man might aske what shall I then beleue. Thou shalt beleue then first plainly and vndoubtedly that the father, the sonne, and the holy gost, is one: only God. And this thou shalt not desyre to vnderstand howe, nor busy thy selfe moche therein: for this is not the principal that we must beleue: Our faith lyeth not principally therein. For this likewise beleued the wycked spytes as is sayde before and are nothing the better therfore. There is yett an other faith, whiche Christ so moche requirerh of vs in the gospell, and wherunto also saint Paule almost in all his epistles so strongly exhorteth vs. That is that we must first beleue the gospell. When oure lord began first to preach he said (as reherseth saint Marke) haue repentaunce and beleue in the gospell.

Sheweth not  
secrets of god

To beleue the  
gospell: ys to  
hope for remission  
of sinns  
by Christe.

Thou mayst aske me, what thinge is the gospell? It is a good and ioyfull message or gladd tydinges. For it is newes of the fauor, grace, mercy, and goodnesse of God towarde vs. It is (I say) tydinges that God hath taken vs to mercy, and therfore songe the aungels when Christ was borne (as reherseth saint Luke) I shew vnto you greate ioy, for this day is borne your sauoure whiche is Christe the lord. In this gospell that is to say: in this message we beleue

A true description  
of y gospell.



### The signification

Roman. iiii.

This opinion  
is not true &  
God myghte  
haue redeemed  
the world with  
out the death  
of his sonne

Jeremy. xxxi

ii. Corinth. v.

If Christe be  
our peace ma-  
ker and aduo-  
cat, what nee-  
de we seeke a-  
nye other?

beleue certainly that God the father hath sent  
hither his sonne, for to bye vs agayn to enfrā  
shise vs, and to delyuer vs from the deuyll, to  
whome we were made subiectes and seruaun-  
tes, bi the sinne of our fore father. We coulde  
not helpe our selues, because we wer seruaun-  
tes and bond. None of vs was abyll to satisfie  
for vs for we were all likewise subiectes. As  
saith Saynt Paule vnto the Romayns. Thei  
haue all sinned, and haue neede to the grace of  
God. It was nedefull then that he that shoulde  
satisfie for vs shoulde be without sinne wi-  
out subiection or obligation. And no suche pa-  
tron or mediatoure was there founde in the  
worlde. Then this one thing was of necessity,  
that other we must abide lost for ever, or it be-  
houed that god shoulde be made man. So hath  
our God almighty had pitie and compassiō on  
vs by the great loue that he had toward vs and  
hath sent his onely sonne Iesu Christ. As wri-  
teth the prophet Hieremy saing: I haue loued  
them a perpetuall charite therfore I haue dra-  
wen the, hauing mercey. He hath sente hym to  
this intent, that bi his death whiche he had not  
deserued, he myght appease God and satisfie  
hym for vs. As wryteth saynt Paule. All is of  
God, whiche hath reconciled vs vnto him by  
Christ made a mediator betwene God and mā  
and hath offered him selfe an oblacion for vs  
to his father, wherby he hath reconciled vs a-  
gayn and made our peace. And for because the  
deuell dyd set his hande vppon Christ to who  
he had no ryghte, he hath so lost all his ryghte  
whiche he had ouer vs. And so are we delyue-  
red from the seruitude & subiection of the deuel  
and

### Of baptisme

and belong vnto Christ. And by that the Sonne of God is now made man, he is also made our brother. And if we be his brethren, we be also inheritors with hym of the glory of his father. As writeth saint Paule vnto the Romayns, saying. If we be childre we be also heires with Christ. And we haue as moche & as great right to heauen as Iesu Christ hym selfe. For Christ is the Sonne of God, & so be we, rescued, that he is a sonne naturall, and was for ever without beginning the Sonne of God, But we be the children of God alsonly by the goodnesse and grace of God, whiche he hath done to vs. As sayeth Saynt Paule. He had predestinate vs into an electio of the children of God. This is it this comen to passe, that we muste beleue surely, that we be the children of God, & that God is oure father.

Secondly thou shalt stedfastly beleue the wordes of God, that is to saye, that all that God hath sayde shal come to passe and be done without any faile. As did the faithfull Abraham whiche when God had promysed to hym (a thing impossible in all mannes reason) that he shoulde haue a sonne of his baraine wyfe Sara, of whom kinges of the people shoulde aryse, and that in his seede all people shoulde be blessed (all be it that it was a thing against nature that a woman of foure score and tenne yeres olde shoulde conceiue and bere a childe) beleued vndoughtedly, and whē the child was borne, God (as far forth as could appere vnto mannes iudgemēt) working cleane contrary to his promise, commaunded that he shoulde slea him and make sacrifice of him. Abraham albe-

Romans. viii.

Christe is the natural sonne & heire of god and we by adoption and regeneration, Ephe. i.

Genesis. xvii. and. xxi.

God breaketh no promise & ever he maketh. But in perfourmyng them he worketh so contrary to the fleshly wisdom, that carnall man would verily dyspayre of the thyng he promised



### The Signification

Heauen & erth  
shall passe but  
the worde of  
god shall not  
passe yll al be  
fulfylled  
Mathew. iiii.  
Marke. xvi.

Act. x.

The true de-  
scriptio of be-  
yfe.

John. i.

Rom. iiii.

It that all carnall wysdome woulde haue per-  
suaded him to haue dispeyred in the promesse,  
neuer doubred but was all ready to do it, bele-  
uing stedfastly that it shoulde rather be possi-  
ble, that his sone shoulde rise againe frō death  
rather thē the worde & promise of God shoulde  
not be true. So stedfast and so certayne muste  
we stande vnto the worde of God, ye and all  
though it were so, that al men aungels and de-  
uels woulde persuaue vs to the contrary, we  
muste beleue surely that the worde of God is  
true, and that he will fulfil al that he hath pro-  
mised. What thing hath God promised vs: he  
hath promised vs his euerlastinge lyfe, sayng:  
repent the kingdome of heuen is at hand. And  
in another place: whosoever shall beleue & be ba-  
ptised shall be saued. He hath also promised vn-  
to vs remission of al our synnes as seyde s. Pe-  
ter speaking of Christ to Cornelius the centu-  
riō. To him (said he) geue al the prophetes wit-  
nes, & through his name shall receiue remission  
of synnes al that beleue in him, that is to say, &  
al thei & with entyre courage forsake them self  
& put al ther trust in the grace & mercy of hym  
shall haue remission of al their synnes. Moreo-  
uer he hath promised vs & we shall be the chyld-  
ren of God, as sayth s. John, He hath gyuen  
to thē power to be the childre of God, to them  
& beleue in his name. All this muste we beleue  
stedfastly, although that we thinke it impossi-  
ble after our workes & sinful lyfe. We also w-  
a perfect courage do put all our trust in God,  
as did Abraham for as s. Paule writeth Abra-  
ha belued God, and it was imputed vnto him  
for righteuousnes. Then when with a perfect  
courage,



## Of Baptisme

courage, we do so put all oure trust in God, and in his promyses it is impossible that we shoulde perishe. For he hath promysed vs his lyf: euerlasting. And for asmoche as he is almighty and maye all thing, he may wel holde to vs that he hath promysed. And in that, that he is merciful and true he wil holde to vs his promys if we can beleue it stedfastly, and put all oure trust in him. For as (without oure merites) he hath made vs his children, and heyras vpo the font of baptisme, so may he lykewise grue to vs, that thyng that he hath promysed vs, if we can onely trust in him, albeit that we haue not deserued it by oure workes.

**Note.** it is not possible for the electe of god should perishe.

Therefore be not discomforted nor despayre for thy sinnes though thou haste not deserued by thy good workes, that. God hath made the his heyre. For as sayth Saint Paule:

By grace are ye saued bi faith and that not of

**Ephel: ii.**

your selues. And agayn: It is the gifte of God

and cometh not of workes, lest any man should

boast him selfe. For when we were yet sinners,

and before that we haue done anye good: Ye

whē we were yet his enemyes he hath not spa

red his owne sonne but (to make vs lyke wyse

his children and heyres by him) hath deliuered

him vnto death, to make satisfaction for oure

synnes, to pruchase vs pardon & forgyuenesse

to make vs one as he is in Christ, and Christe

in hym, that so we in God and Christe, myght

be one, that the world may know that he hath

loued vs as he hath loued Christ that there as

he is we maye be with him that we may se his

glory whiche he hath gyuen him bicause he lo

ued him before the worlde began. Here mayst

thou

**Rom. viii.**

If the workes of Christe bee our instructi-  
on: why dooe wee not loue our enemyes?  
**John. xvii.**

### The Significacion

thou se (if thou canst beleue it) that it is God that iustifieth, who is it then that shall condempne, who shall lay eny sinne to the charge of goddys elect, syth Christe is dead for oure sinnes, and risen agayn for oure iustification wherhe also sitteth at the ryght hand of God the father and praieth for vs.

All this is spoken of the manhood of Christ for, in the godhead he is equale with the father.

Let vs cry Wh the lepre, lord heale our incredulitie.

et. Timot. ii.

Beholde what a feruent occasion God hath giuen the to loue him, when thou werc yet his enemye. Wherfore let no tribulatio, anguise, persecution, feare imprisonment, hunger, nakednesse, nor swerde, seperate vs from the loue of God. Wherfore if any wolde discomfort vs (be he Angell or deuel) let vs not beleue him for the promises of God may not be destroyed. If thou canst surely, and stedfastly beleue in God, he wil hold his promise. He hath sworne to vs, to thintent we shoulde beleue hym. But if thou beluee hym not, and if by thy synnes thou comest in dysperie, God abideth stedfast in his promise, but thou holdest not thy faith. As sayth Saint Paull to Timothe. A faithfull word for if we be dead with hym we shall liue likewise with him. For God hath bound him selfe to vs: and forbecause of his promyse he owith vnto vs heuē, in case that we beleue hym. But if we beleue him not he owith to vs nothing. Rede all the Euangelistes throughe, & ye shall not fynde that our Lord Iesu christ hath so moche exhorted vs to any thing as vnto faith, nor that he hath so muche hated and reprobued any thing in his disciples as incredulite. As it is wyrtten in saint Mathewe in the. xliii. Chapter that whē saint Peter went vpon the water and doubted, O thou of litell faith

### of Baptisme.

faith (sayde Iesus) why diddest thou doubt? Also to the paralitike (that is to say a mā like of the palsy) beleue sone thy sinnes be forgiven the. And vnto the woman labouringe of a bloo dy spy. Beleue daughter thy sinnes are forgiven the. And vnto the father of the possessed in the .ix. of Marke: If thou couldest beleue al thinges ar possible vnto him that beleueth: and vnto thapostles which could not cast out the deuill from the same possessed: O generation without faith: howe long shall I be with you hereby mayst thou lightly knowe howe many tymes oure lord Christ hath reprobued his disciples of their infidelitie. And Moses could not bring the people of Israell into the land of promission, because he gaue not the glory to God and that he began to doubt of God to thintent that hereby we myght knowe that alonly one stedfaste faith and truste in God maye bringe vs vnto the land of promission of the kingdome of heauen: As it is wyrtten Deuteronomy. Where the prophete Moses saith vnto the people of Israell. Thou shalt not enter into the land of promission because of thine owne rightuou'snesse and the equitye of thine heert: but because that God will fulfill his worde whiche he hath promysed by othe made vnto thy fathers Abraham Isaac and Jacob. And therefore is it called the land of promission: for that we be saued comith not throzow our good workes: but that oure God hath so promysed. And we must stedfastly and without doubt beleue þ God will gyue power vnto his wordes as farre furth as wyth a perfecte courage we beleue in him. For God hath bound himselfe vnto

Math. ix.

No man maye though Christ do so earnestly rebuke incredulitie, for without faythe, Christ taketh no place. For by fayth only are we made partakers w Christ.

For as muche as God cā not disceiue, hee muste needs perfourme all that he promitteth for his owne truthes sake.



### The Significacion

to vs and hath promysed vs that he wylly gyue vs the euerlastyng lyfe. For he desyreth nothing but oure health. And he biddeth vs that we shall pray vnto hym. For he wylly here vs graciously as he promyseth vs in the gospell sayinge. And what soeuer ye axe in my name that will I do. And he is redy at all houres to forgeue vs oure synnes when we haue repentance: As saith the prophete Ezechiel. If the wicked tourne him selfe from his synfull lyfe to rightuousnesse he shall liue and not dye: and I wylly no more haue remembraunce of the iniquite that he hath done. And saynt Paule vnto the Romaynes. All they that beleue and truste in him shall not be shamed. And Iohel the prophete as recybeth saynte Paule: All they that shall call one the name of God shall be saued. That is to say they (that by a stedfast faith abyde vpon God as did the good thefe that was crucified with Christ whiche when he with a stedfast beleue had called vpon Christ was answered: this daye shalt thou be with me in paradise. And as did Marye magdaleyne to whome it was lykewyse sayde, thy sayth hath saued the good thou in peace) shall be saued.

Thirdly we must also beleue that God desireth none other thing but our health. And therefore what soeuer thinge happen to vs here be we in health or in disease, riche or poore, honoured or despised, noble or vnnoble, a lyue or dead we shall alweys be content what thing soeuer God sende knowinge certainly that nothinge comyth wythout the wylly and sufferance of God, for if it be that one lefe falleth not fro the tree and that a sparrowe or a flie descend not

**Iohn. xliii.**

To ask in his name is to receiue our wil to hym.

**Ezech. xviii.**

**Hearne what**  
it is to call vpon  
god.

**The true christi**  
an herte is  
thankfull to  
god in al thyng  
hes.

## Of baptisme

not on the erth without þ wil of your father:  
 Howe moche more comyth there nothyng to  
 vs without the wil and suffraunce of god: As  
 wyrteth saint Mathew, where our Lord sai-  
 eth be not .ii. sparowes solde for a peny and  
 none of thesm doth light on the ground wyth-  
 out your father: The whatsoeuer thing God  
 send vs let vs receyue it yelding to him: han-  
 kes with good hert: as dyd Abraham whyche  
 forsoke his countrey and his land as it is wri-  
 ten in the boke of Genesis where God seyde to  
 Abraham: go out of thy countrey and out of thy  
 lynage, and go into the land that I wyl shewe  
 the: whyche also was redy to kill his welbelo-  
 ued sone Isaac. Now seyng that we be the chil-  
 dren of Abraham. As saith our Lord in s. John  
 If ye be the chylde of Abraham, do the workes  
 of Abraham. And therefore muste we beare all  
 thynges patiently, and with good will whiche  
 God will that we shal suffre and beare. For if  
 he knewe that they were not couenable & pro-  
 fitable for vs, he wolde let them they should  
 not come as death, warre, pestilence, pouertye,  
 malady, aduersite, persecucion, discomfort for  
 oure chylde: losse of oure temporall goodes:  
 finally the verye death. For saint Paule saith  
 Whether we lyue or dye we are alwayes the  
 Loydes. And therfore the Christen shall not be  
 troubled for none suche thynges but shalbe ra-  
 ther ioyful as were thapostels whō God had  
 thought worthy to suffre any thyng for his loue  
 For it is a sure token that thou art þ childe of  
 God if thou haue patience. For it is wryten by  
 saint Luke in the Actes of the thapostles that  
 the Appostles were reputed worthy to suffre

Mark. x

If Abraham had  
 not ben prest &  
 redy to doo all  
 these thynges  
 hee had declas-  
 red himself to  
 be vnthakful.

Roma. xlii.

Last all youre  
 care vpon him  
 he shal prouide  
 for you, so you  
 seke the king-  
 dome of God  
 and the iustice  
 therof.

Actes. v.

L. i.

dis-



### The Signification

dishonour before the world for the loue of God  
 Thyncke not And God hath promysed nothing els to his dis-  
 therefore that ripples in this world but payne and tribulation  
 the doctrine of as Christ saierh in saint John Ye shall wepe  
 theym. whiche and lament, and the world shall reioyce, and as  
 be imprisoned, gayn in the world ye shall haue tribulaciō but  
 burned, or su- be of good chere, for I haue ouercōe þ world.  
 After other deth And there is not a more certeyne signe that  
 for the truthe a man shalbe dampned thē when he ledith here  
 sake, is euill: an euell life and hath alwayes prosperite. For  
 for these trou- this prosperite shalbe his paradise. On the cō-  
 bles be the sig- trary part there is not a more certeyn signe of  
 nes of the true euerslastig helth then when a man liueth iust-  
 disciple of ly, and hath alway aduersitie: for that is it that  
 Christ. God sendeth vs for oure sinnes and oure pur-  
 Thon. xv. gatory: or so to make open his glory in our pa-  
 Although he ry- cience. And therfore shall the Christen alwaies  
 ches, prosper- more reioyce when he suffereth aduersitye and  
 sic and health, tribulation then when all thinges come prof-  
 be the blessyn- perously vnto him. For prosperite in an euell  
 ges of God to life signifieth commonly that God hath repro-  
 the godlye: yet ved the persone. And it maketh him to forget  
 are the same þ God. But auersite signifieth comōly that God  
 sygnes of god loueth the persone: And the persone is warned  
 Des wrath in þ by trybulacion and sufferance, to call vppon  
 vngodly. God for socour. For as sayth saint Paule him  
 Heb. xii. that God loueth him doth he chastise: And he  
 scourgeth euery chyld that he receyueth. For  
 what is þ chyld that the father doth not chal-  
 tise: And if ye be out of the discipline and chal-  
 tistemēt of the which al the childre of God haue  
 bene partakeres, ye are then bastardes and not  
 sonnes. And in thapocalips speaketh God and  
 sayeth: as many as I loue I rebuke and chal-  
 tise. Also Salomon in the Prouerbes sayeth:  
 6 heym

Apoca. iiii.



## Of baptisme

theym that the lord God loueth he rebuketh.

Therefore let none be sorry when trybulacion, Pro. iii.  
malady, pestilence, or also the death it self com-

eth, But let him always accord his will to the  
will of God, and suffre patiently and ioyfully  
knowing for truth, that it is al the good father

The glasse of  
patience.

And let him thanke him that it pleaseth him to  
make him, worthy to suffre any maner tribu-

lacion for his sake as dyd Job and Tobias,  
and many other. For without doubt God kno-

with what thinge is healthfull for vs. And he  
that murmureth and grudgeth agaynste God

in tribulacio is not a Christe. For he beleueth  
nor that God gouerneth and entreteth him for

his health. But what are we oughte els then  
earth in the hande of a potter? As saith sainte

Paule in this maner: O man what arte thou  
that doest this murmure against God? may the

pot saye vnto him that made him why haste  
thou mad me on this facion? Nay. And as the

potter may make suche a pot as he will of the  
earth, so be we in the handes of God. And we

must be content with all that God wil do with  
vs. For we be his, whether we liue or die saith

saint. Paule. For this cause he that wyth a  
stedfast faith suffereth and endureth pacienly

all thinges and tribulations is a christen. And  
this is the faith and the stedfaste stone vppon

the whiche the christentie is founded. For in  
this doing we beleue and trust stedfastly that

god is our father and that he wil not forsake  
vs: albeitt that now he do here chastise vs for

as I haue sayde ther can be no moie certayne  
signe that god loueth the. Then when sorowe  
and tribulacion happeneth vnto the. For all

We do oft ty-  
mes desier ry-  
ches, healthe &  
p. perite whan  
the contraries  
were much bet-  
ter for vs  
Roma. ix.

Roman. iiii.

Try all theym  
that bee called  
christians by  
thys rule, and  
you shal fynde  
that there bee  
manye called a  
fewe elect.

The waye  
the scriptures of the newe testament promyse  
vs here nothing but sorow and sufferaunce.

Of the most certayn waye to  
come to saluacyon.

Chaptre. v.

Hebriues. vii.  
The perfectiō  
of the lawe is  
to condepmne  
all the woylde  
of synne.

Onely faith is  
the certifier of  
the conscience.

Luke. xviii.

This original  
sinne is þe poy-  
sen that remay-  
neth in vs tho-  
tome the sinne  
of Adam.

**T**his must every Christen knowe that  
none sins the tyme of Adam vnto this  
day hath deserued or shal deserue euer  
lastyng lyfe by his good workes : as wyrteth  
saynt Paule vnto the Hebrewes. The lawe  
hath brought nothyng vnto perfection wher-  
fore all they do erre that thinke that then they  
shalbe saued when they haue done many good  
workes. And like wise all they that thinke that  
they shalbe dampned when they haue done no  
good. For good workes make no man certeyne  
that he shalbe saued. And he that hath done no  
good is not also certeyne that he shalbe damp-  
ned. The workes cā gyue no maner certeyntie.  
For the Pharisey that had done moche good  
whyche loked for greate reward of. God was  
reproued, & despised. As wyrteth sainte Luke  
where the pharisey thanked. God that he was  
not as other were extorcioners, vniust, aduon-  
ters, nor as the publican was: and boasted him  
selfe of his good workes. And the publican  
that had done no good and confessed mekely  
his sinnes was of God receyued vnto grace.  
For this cause to thintent that every mā maye  
knowe that. God hath no nede of oure good  
workes for to saue vs, with all. I will declare  
here first how we be iustified & obteyne health  
First we must knowe that by the originall  
sinne we wer made subiectes and seruauntes  
vnto

to saluation.

vnto the deuell, and none in the world mought helpe vs for all mankinde was dettoure vnto God. And that worse was we dyd not knowe ledge our misery nor are socoure of God. The when there was no comfort nor meane to helpe vs & to deliuer vs agayne from the subiection of the deuell: Our God almighty by his greete mercy & goodnesse of him selfe hath willyngly suffered that his onely begotten sonne Iesu Christ was made mortall man for vs to thentent þ by his death which he had not deserued he might bye vs agayne and delyuer vs frome eternall death wherunto we were all subiectes As writeth saint Paule sayng. If it be so that by the sinne of one man, that is to saye, of Adam, death hath reygened vppon many, moche more the grace of God and the gyft of grace of one man Iesu Christ aboundeth vppon many And vnto the Ephesiens. Blessed be God father of oure Lorde Iesu Christe whych hath blessed vs with a spirituall benediction bi his sone Christ. Thus is this grace comen wholly to vs from God of his goodnesse and not by oure meryte, or good workes. For we dyd not acknowlege oure bondage and subiection nor dyd not ones desyre to be delyuered from oure myserye.

Then for asmoche as the deuell dyd set hande vppon Christ, to whome he had no right forbi- cause he hade not synned Christe hath gotten ryght vppon vs agaynste the deuell and hath made vs fre and delyuered vs and we be'made his heyres and all his gloxy is ours: as saynt Paule doth largely declare in all his epistels. This hath God gyuen vs without our deser- uing

That benefyt which is shew- ed in the extre- ame neade is most accepta- ble.

Roma.v.

Ephe.ii

Now, we liued as men reioy- sing in wicked- nes.

God doth the conquere & tri- umph when he seameth to the world to be co- quered and o- uercome.



**Ihon. i**

**The waye**

uing & we neede not to labour for these thynges for we haue all this alredy. As witnessith saynt Iohn sayng: Beholde what loue the father hath shewed on vs that we shoulde be called the children of God. And in the same chapter. Sayeth he. Dearly beloued now we are the chyldren of God. This heath hathe God gyuen to vs wyllynge, by hys sonne Iesu Christ.

**Romans iii.**

We can neither deserue so much of god that we oughte of ryght to be iustified for our desertes: neither canne we make a sufficient recōpēce to god for our iustification.

**Hebues. vii.**

**Galathias. iii**

O treasure above all treasures I mean the vnfaigned fayth in christ which maketh vs the sonnes & heires of god  
**Romans. viii.**

For Iesu Christ is become mā to satisfie vnto his father for vs & to make our peace with his father. And as writeth Saynt Paule vnto the Romaynes, saying We be iustified frely by the grace of God and by the redempciō which is in Iesu Christ. So is Christ made a mediator and a peace maker betwene God the father and man. As sayeth saynt Paule vnto the Hebrewes: he may make theym safe for euer that come vnto God by him: he is allwayes lyving for to praye for vs. Such an high priest it becometh vs to haue which is holy, harmles, undefiled, separat from sinners and made higher than the heauens. And by his death it is graunted vs that we be christen and chyldre of God. As lyke wise teacheth saynt Paule saying Ye are all the children of God by the faith whych is in Iesu Christ. And for asmoche as Iesu Christ is made man he is also made our brother. And sayng we be his brethren we be also heires of his glory which he hath with his father: as sayeth s. Paule vnto the Romaynes. Whiche hath nat spared his owne sonne: but hath gyuen him for vs al: howe shall he not also gyue vnto all thynges with him.

We be therefore sure that all that is Iesu Christes  
is

### To saluacion.

is ours if we can beleue it. Some mā mought  
demaunde. Hath God the father wyllyngly gi-  
uen vs al this: hath none deserued it? No trus-  
ly. None hath deserued it. None by his deser-  
uynge of good workes hath endured God to do  
this. But he hath done of him selfe, and by his  
greate mercy: as sayeth the prophete Hieremye  
In a perpetuall charite I haue loued the And  
therfore haue I had compassion on the: haue  
taken the to mercy. And Iesu Christ sayeth in  
the gospell of saynt Iohn. God hath so loued  
the world that he hath giuen his only begotten  
sonne, to the intent that whosocuer beleue in  
him should not perishe but haue eueralting life  
As write th, S. Paule. If a lawe had byn gy-  
uen whyche myghte haue iustified, the iustyce  
shoulde haue bene truly of the lawe. But the  
Scripture hath concluded all vnder sinne to the  
intent that the promysse should be giuen vnto  
the beleuers bi faith. And vnto the Romayns.  
If God be for vs who is he þ may be againste  
vs: as though he wolde saye: None. For we  
haue receyued all thing of God with his sonne  
But what thing haue we receyued: this lyber-  
tye from the subiecton of the deuell that is re-  
mission of all synnes, that is the ioy and glory  
of the eueraltinge lyfe. And this hath God gy-  
uen vnto vs by hys sonne. As saynt Paule  
sayth vnto the Hebrues. The bloude of Christ  
whiche by the holy ghost hath offered him selfe  
without spot vnto God hath clenched oure con-  
scyences from mortall workes for to serue vn-  
to the lypynge God. And therfore we haue no  
nede to labour by oure good workes to get e-  
ueralting lyfe, for we haue that allredy: we be  
all

Hieremy. xxx

Ihon. iii.

In this is de-  
clared the in-  
estimable loue  
of God towe-  
arde vs.

Gala. iii.

The profit we  
receiue of the  
lawe is know-  
ledge of oure  
synne, as for  
redemptiō we  
fynde none  
therin

Rom. vii.

What treasure  
is to be compa-  
red with liber-  
tie

Hebrues. xi.

God hathe  
depyed good  
workes for vs  
to walke in.



### The waye

But when we al iustified we be al the children of God. God haue doone all hath gyuen vs al this of him selfe without our that is comaū= deseruing. Some men myght say. I wyll also ded vs, then ar do some what to the intent that I maye be so we as vnpro= moche the more certeyne to be saued. All they fitable seruau that saye so: and all they that thinke that their tes and haue good workes heape any e thinge or profite for deserued no= to get the gift of saluacyon they blaspheme a- thyngge. gaynste God, and robbe God of his honoure and speake agaynste the myght and goodnesse of God. As wyrteth saint Paule. If ye be cir-

**Gala. v.**

Christ wilbe a That is to saye: if ye put any trust in the lawe whole saluour or in any workes Christ shall not healepe you and nedeth not And yet saith saint Paule in that same Cha= our helpe in pter. Who: oener wyll be iustified by the lawe iustifying vs. is fallen out of the grace of God. Howe maye the wordes be more cleare. Wherfore all they blaspheme agaynste the diuine puissaunce that wyll any maner waye deserue by theyre good workes. For this cause we must do oure good workes always by loue to the profit of oure neyghbour: not for the necessite of our health for by Iesu Christ be we made sure of the euer lastinge life, as it is before saide. They that by theyr workes wil satisfie vnto God be agaynst God, as though God were not puissaunte enough of him selfe without the heelp: of oure workes for to pardone vs oure sinnes, and as though the passion of Christe were not vertuous enough without oure deseruinges for to helpe vs to come vnto heauen. Therfore (saye I) we must al only and wholi trust in the garce and mercy of God, and not in our: workes or elles Christ shall no thinge profit vs.



Howe that by the onely grace of God,  
and by nothing elles we be sa-  
ued. Chapre. vi.

**N**Owe might some man saye, I knowe  
well that God is mightie ynoughe to  
saue me without my workes, but I ca  
not tel whether he wil do it if it be not  
that I liue therewith al rightuoussy. Parauē-  
ture my good workes shal enduce him to make  
me rightuous and to saue me oꝛ els he woulde  
not do it. All they that so saye oꝛ thinke (as I  
haue said) blasphemē a gainst the goodnesse of  
god, as though god were not of him! else mer-  
ciful and good ynough, except he wer first ste-  
red vnto mercy by our: workes. Not wistlan-  
ding that saint Paule sayth that the promesse  
was not made vnto Abraham bi the lawe but  
by the iustice of y<sup>e</sup> saythe. And seing also that  
of hys proper nature he is nothyngē elles but  
goodnesse & mercy, as he hath alweyes taught  
& shewed when he was teaching in the worlde  
foꝛ he hath neuer dispised noꝛ least none di cō-  
foꝛted of anye thinge that anye hath requyred  
him but onely such as woulde not belcūe.

Wherefoꝛe thou muste knowe once foꝛ  
all that by the onely grace of god we be saued  
And god will not that thou put thy good woꝛ-  
kes oꝛ thy iustice with his pretending to helpe  
him by thy workes, foꝛ he will do it a lone and  
will haue no maner helpe. Foꝛ he hath no nede  
of the counsel noꝛ of thy dedes noꝛ of the woꝛ-  
kes noꝛ of the iustice of anye other. Foꝛ saynt  
Paule saieth: By grace are ye saued thowwe  
sayth and that not of your selues foꝛ it is the  
gift of god and cometh not of workes lest any  
mā shulde boost him selfe How were it possible  
to

That man be-  
leueth not whi  
che doubteth  
in the promyse  
of God, yea ra-  
ther they doo  
blaspheme.

God is not vn-  
constante lyke  
as man is, that  
we myghte w  
oure workes  
stere hym to  
mercy, contra-  
ry to hys pro-  
messe.

If we oughte  
not to heap vp  
good workes  
to the intende  
they shoulde  
healpe to oure  
iustification:  
what shal our  
wylworkes, &  
oure owne in-  
ventions doe?  
Ephe ii

## The free mercy of God

Rom. v.

1. Ihon. 1

Our nature is such that if we myght deserue any thing at all we would ascribe y<sup>e</sup> whole to oure owne merites.

So should we destroye God for we shoulde deny hys goodnes and mercy whych is hym selfe.

Byth we fynd no parte of redemption in our selfe or anye other then christ we must nedes thanke, laude, and loue hym onely.

to speake it moze playnely: and vnto the Romaynes: Being iustified by fayth we are at peace with god. And saynt Iohn saith: He is the reconciliacion for our synnes. The death of Iesu Christe and his iustice be vertuous ynough for to take awaye all the synnes of the worlde. Nowe might one demaunde, wht will god iustifie vs and so saue vs of himselfe: god doth it to thintent that he may make his goodnesse and mercy vnto vs more clere, and moze open. As writch saint Paule vnto the Ephesi- ans: God that is ryche in mercye thoroze the greate loue wherwith he loued vs euen when we were dead by synne hath quykned vs with Christ for to shewe in tyme to come the exceeding richesse of hys grace & kindnes towarde vs thoroze Iesus Christ. Here seest thou, by these wordes the cause whye god will do it alone: for if god shoulde iustifie vs and shoulde grue helth bicause of oure workes, he shoulde not do it by his goodnesse, but oure workes had deserued it: and so should we not nede to thanke God therfore but mought ascribe it to oure selues: and vnto oure workes. But saint Paule & al the prophetes do teache vs that we be iustified & haue gotten health, by the onely grace of God and not by oure deservynges for we haue none. And as god wyll that we do not thanke laude or loue other then alonely him: so lyke wyse will he not that wee serche elsewhere or of any other health but of him onely for god wil be oure health, and oure saui- oure alone, and he wyll not that we searche els were comforte but in him and of him, and not in oure selfe nor in oure good workes. And  
for

### Is our saluacion.

for this cause this writeth S. Paule vnto Titus. But after that the kindnesse and loue of oure sauoure appered vnto man, not of the dedes of ryghtuousnes which we haue wrought but of his mercy he hath saued vs by the founteyne of the newe birth and with renewing of the holy gost whiche he shed ouer vs abundantly, thorow Iesus christe oure sauour. And therfor whosoever thinketh to haue deserued the kingdome of heauen by his righteous life, he robbeth god of his goodnes for god hath frely iustified vs of him selfe, & oure lord him selfe hath sayd in the gospel of S. John, Non: may come vnto me except my father that sent me drawe him. And in an other place without me ye can do nothing, and god spake by the prophete Mic: O Israel thy perdition cometh of thy selfe, alonely of me cometh thy healpe. And sainte Paule vnto the Romanes. The euerlastinge lyfe is not his th t wil or that renneth after it, but it is in the handes & will of God to gyue it to whome he will by his mercy.

Therfore erre al they that thynke that God oweth to them the euerlastinge life, or that they haue deserued it when they haue done many good workes, for that thing that God only gyueth to whō he will, that woulde they take frō him, and plucke it out of his handes, they yeld no thanks vnto God as dyd S. Paule vnto the Colossians sayinge we gyue thanks vnto God the father which hath made vs mete for to be partakers of the inheritaunce of saintes in lygh p which hath delyuered vs frō the power of derknesse, and hath translated vs in to  
the

Titus. iii

Spoylc not  
God to decke  
your selues.  
Ihon. vi.

Ihon. xv  
Mic. xiii.

Roma. ix

Collo. i  
Learne at the  
elect vessell of  
God, to receiue  
thanks for  
your saluatiō



**Luke. xvi.**

Marke the rewarde of the worke boasters and lerne to get the kyngdome of God.

**Luke. xvii.**

**i. Petri. v.**

He is a phisiti on to none but suche as feale the selues sick & seke to hym for medicine.

God is a gealous God and wyl not gyue his glory to any other.

**Roma. iii.**

**The free mercy of God**  
the kingdom of his deare sonne, in whom we haue redemption thowwe his blood, that is to say forgiuenesse of sinnes. Suche people get lest of all and are manye tymes reprobate, and for saken of God. as the Pharisey whiche reherced vnto God his good workes as though he had not knowen them. But if thou wilt haue the kingdom of heauen I counsel the that thou trust nothing in thy good workes, but that thou be exercising thy self after thy power in dedes of charitie and mercy toward thy christian brother. So as our Lorde teacheth in the gospell sayng: when ye haue doonc all that to you is commaunded, yet saye ye, we be vnprofitable seruauntes. Such humble opinion & fealyng must a christen haue if he wyl be saued. For (as s. Peter saith) God resisteth alwayes þ proud but vnto the humble he geueth grace. For god loueth muche more a sinner whiche humbleth himself arying mercy, then one that thynketh that he is holy, & that he hath done many good workes exalting himselfe in them & thynkyng hat God oweth to him the kingdom of heauen, because of hys good workes. For (as I haue sayed) God will saue none for hys good workes, but he wyl saue vs all by hys mercy: to the intēt that to hym alone and to his name may be geuen al glory prayse and grace, & that al the world may prayse and exalt the goodnes and mercy of him alone. For s. Paule sayth þ the righteousnes that cometh of God is declared without the fultylling of the law, and for this cause God suffered none to come into euer lasting life before the coming of Iesus Christ, nether Abraham, Isaac, nor Dauid. For as s. Paul

**Is our saluation.**

**Paul sayth)** thei all haue sinned and lacke the prayse that is of valure before God. And this **Rom. (ii).**

he would also to the intent that both thei & we should also know that al thei that haue obtained or shal obtayne health haue & shal optayne it, by the death of Iesu Christ and not by their righteousnes or workes. For if anye myghte haue bene saued by his workes, Abraham and Dauid had come to heauē before the comyng of Iesu Christ. But God would it not, to the intent that we should know that al our health lieth in the death of Iesu Christ, which by his mercy he hath suffred for vs. Ther is none o- ther way for to come to euerlasting life but by Iesu Christ crucified for vs. And therfore we must put all our trust in God alone, we shall take al our comfort of God only calling vpon his mercy in this maner.

**O dere Lord god almyghtie,** I poore synner confesse before thy deuyne puisaunce, that by my synnes I haue deserued the euerlastyng death of hell by thy great iustice. But alwayes I take hope & comfort in thy godly promes wherby thou saydest in the gospel: He that beleueth in the sonne of

God shal haue cuerlastyng life. For this cause I poore synner come toward the dere Lord Iesu Christ which art the only fountain of mercy not trustyng in my good workes (which be but synkyng before the) nor in anye worldlye thing but only in the alone: for thou alone art the way the truth and the life. And I pray the that vnto me poore sinner thou wylt dooe thy grace and mercy. Amen. So shall the christian humble hymselfe and vnderstand of hymselfe and of his good workes. For (as sayth Clay)

**A godly forme of confession worthe, yea necessaric, to be daylye vled of all christen men.**

**John. iii.**

**Estate lxxiii.**

all



### The free mercy of god

**Esaie. lxi.**

**A precious iust**  
**lice that p**  
**phete of God**  
**compareth to so**  
**while a thyngc.**  
**Romans. xi.**

**The mayster**  
**showeth no**  
**mercy to his**  
**seruaunt whā**  
**he payeth hym**  
**his wages but**  
**when he forge**  
**ueth his tres-**  
**passe.**  
**Ephe. i.**

**Thys loue**  
**hath no serui**  
**teare in it**  
**Thon. xv.**  
**Psal. xxi.**

**Math. xxiii.**

al our iustic eis as it were p cloth of a womā  
 suffryng the floures. God hath saued none by  
 his workes but only by his deuine grace & mer  
 cy. As teacheth s. Paul: ye are saued by grace  
 through faith & that not of your self. And if it  
 be by grace (as saith s. Paul agayne:) then is it  
 not by the deseruing of workes, for then were  
 grace no grace. Herby maist thou perceiue that  
 God wil that our health com of his grace and  
 mercy & not of our deseruings. For if any may  
 deserue heuē by his workes then is it no grace  
 or gyft of God: but it is det & wages. And then  
 God himself geueth it not vn to be: but we get  
 it as seruauntes serue for wages. And that cā  
 be by no meanes, for s. Paul teacheth vs in ma  
 ny places that we be iustified & haue obtayned  
 health by the grace of God & not by our good  
 workes but by oure fayth. For it is a gyfte of  
 God & not hire or wages for labour: to the in  
 tent that we should not esteeme that we had sa  
 ued our selues. For s. Paul saith: whē we wer  
 dead by synne, he hath quickened vs w Christ  
 Wherefore, we shal not glory in our selues, but  
 in God alone. For God wil not that we serue  
 hym for wages as seruauntes. But he wyl p  
 we shal loue hym as children their father and  
 that we serue him by loue without deseruyng  
 anye thyngc but to please him. For he hymself  
 hath sayd to his Apostles: I cal you not nowe  
 seruauntes, but frendes. And Christ hath said  
 by the Prophet to his heauenly father I wyl  
 shew thy name to my brethren. And agayne to  
 his apostles. Cal ye no man father on p earth  
 for ye haue one father in heauen. And therefore  
 hath Iesu Christ not learned vs to pray. Our  
 Lord



Is our saluation.

Lord which art in heauen: but our father, so **Math. vii**  
we be his children, and if we be the children of **Romans. viii.**  
God we be his heyres, as sayth saynt Paule.

**C**o whome the grace of God is  
gyuen. **Chaptre. vii.**

**H**e myght are: Is this grace of God **Grace is heere**  
gyuen to euery bodie: **Naue**, but it is taken for mer-  
gyuen to all theym that beleue. And all eye.

they that beleue in Iesu Christ in suche maner  
as we haue before declared, & shal declare more  
playenly, they be the children of God, as wyrt: **Ihon. i**

eth sainte John in the gospel saying. Unto as  
many as receiued him gaue he power to be the  
sones of God in that they belued in his name

And as sayeth saint Paule. He that cometh to  
God muste beleue that he is God and that he  
is a rewarder of them that seke him. Therefore  
we haue sayd that all the newe testament doth  
teache vs princypallye none other thyng but  
fayth and truste in Iesu Christe, And therefore  
the fayth is the foundation of Christendome.

For this cause if thou wylte that thy passion  
and grace of Christ bee to thy socoure and pro-  
fit it behoueth that thou beleue him stedfastly  
wythout anye maner wauerynge to the intent  
that thou knowe that it is al grace, and not de-  
seruing and that the wordes and promyses of  
God be uerely certeine and true. For God hath  
called vs his children as saynte Paule sayeth:

Because that ye are sonnes, God hath sente  
the spryte of his sonne into oure hertes cryng  
Abba father. Then arte thou now no seruaunt  
but a sone. And if thou be a sone then art thou  
also heyre of God by Christ, and so be we de-  
liuered from oure synnes and from the bondage  
of

**Heb. xii.**

Learne to com-  
to god.

Whatsoener  
is not set on  
foundation ca-  
not continue.

If thou doute  
thou haste not  
fayth.

**Gala. iiii.**

Not a seruaunt  
workyng for  
hyre, but a son  
doyng al thing  
for loue.

To whome the grace of.  
of the deuell: and made heyres of the kingdom  
of heauen by the benefit of Iesu Christ.

Who so doth and hope in God and in the iustyce of hym, ly-  
not endeuoure uing after his power accordyng to the rule of  
to lyue accor- charite, hauing on maner hope nor truste in the  
dyng to þ rule world, in his good workes or good lyfe, but a-  
of the gosspe- lonly in the goodnesse of God, and in the meri-  
pell, tes of Iesu Christe beleuyng certeynely that  
beleueth not God wyll holde to him that he hath promysed  
in Christ. remission of synnes and certaynetie of euerlast-  
ing lyfe He that doth so is a true christen and  
beleueth stedfastely that the wordes of God  
must nedes be true. Notwithstanding that ac-  
cordyng to his workes he thinketh it a thinge  
impossyble. Neuerthelesse he beleueth that he  
shalbe saued without deseruyng of any good  
workes rather then the wordes of God and al  
thinges that they do promyse shoulde not come  
to passe. As writeth sainte Paule of Abraham  
which belened rather that his wife which was  
bareyne and out of thage of generacion shoulde  
cōceyne a childe rather thē the promise of God  
shoulde not be fulfilled. And by this fayth was  
Abraham reputed iuste before God and not by  
his good workes. So behoueth it that euerye  
christen do, al be it that it seme to him impossi-  
ble to be saued because he hath done no good,  
he shal neuerthelesse styke stedfastly vnto the  
goodnesse and mercy of God: vnto his worde  
in suche maner that he doubt not in any thing.  
For Christ saith in Saint Luke. Heauen and  
earth shal passe but my worde shal neuer passe.  
Of this faith wyrteth Saynt Paule vnto  
the Romains. Whosoever shall call on the nāe  
of

Some wil say  
this fayth is a  
boue reason,  
but in verve  
dede, it standeth  
with good rea-  
son that þ ma-  
ker and gouer-  
nour of nature  
shoulde per-  
forme his pro-  
mes agaynst þ  
course of na-  
ture.

Luke. xxi.

Roman. x

God is guen.

of the Lord God shalbe saued. He therfore that calleth vpon him on whō he beleueth not that he maye healde hym loseth but his labour. Therfore thou muste firste beleue in him. And then if thou call vpon him wyth suche a fayth as we haue spoken of thou shalt be saued. Of this faith speaketh also the prophete Esai(e as reciteth Saynte Paule the Apostle in the fourth Chapter) All they that beleue in him shall not be ashamed. And agayne Saynte Paule. If thou cōfesse wyth thy mouth that Iesus is the Lord, and that thou beleue wyth a perfecte herte that God hath raisede Christe from death thou shalt be saued. And the word that Christe preached first as reciteth Saynt Mark was: The tyme is full come & the kingdome of God is eyn at hand repent and beleue the Gospel. Of this fayth writeth lyke wyse Saynte John and they be the wordes of Christ vnto Nicodemus. As Moyses lift vp the serpent in wildernes, eu n so must the sonne of man be lyft vp that no man that beleueth in hym peryshe but haue eternal life. God so loved the worlde that he gaue his onely sonne for thentent that none that beleue in hym shoulde perishe but shoulde haue everlasting lyfe. And a lytel after, he that beleueth in him shal not be condempned, and agayne in the same chapter. He that beleueth on the sonne hath everlastinge lyfe, and he that beleueth not the sonne, shall not see lyfe but the wrath of God abideth vpon him.

By all these scriptures here mayst thou see that we be all the children of God, alonly thow we saiest. And this hade God leuer promyse vnto vs because of oure faith then because of

D.i.

oure

The voice of thy crye muste come of fayth or else it is sin.

Romaus. x.

Marke. i

Ihon. iii.

Thys Brasen Serpent was a fygure of Christ.

This beleue is suche a fayth as is spoken of before.



Roman. iiii.

Faith only ser-  
ueth vs of  
saluation

II. Titu. i.

II. Titu. iiii.

I. Iohn. iii.  
We shal be like  
hym incorrup-  
tible, and im-  
mortal, but not  
imense and  
incomprehens-  
ible.

To whom the grace of  
oure good workes, to the intent that we should  
be so much the more certain of our health. And  
therefore saith sainte Paule, by faith is the en-  
heritance given that it myght come of grace  
that þ promise might be sure & stedfast to al the  
seade, for if God had sayd whosoever will do  
suche or suche workes shalbe saved we should  
ever haue ben incerteyn whether we shoulde  
haue bene saved or not: we shoulde neuer haue  
known whether we had done good ynough  
to haue deserued the lyfe eternall. But now  
God hath promised it vnto vs bicause of oure  
faith, by his fauoure not by oure workes, to  
the intent that we be the more sure therof. For  
let vs beleue stedfastly and we may knowe for  
certain that we be the childre of God. Not that  
we haue deserued it: but because he hath pro-  
mised it. And it must nedes be þ the worde of  
God be true, for this cause if we haue perfite  
trust in God & beleue perfite in him we shalbe  
saved. It was such a faith that S. Paule had  
whē he said: I know & am sure: that he to whom  
I haue committed, and given my gadge to kepe  
is myghty ynough to kepe it for me tyll that  
day. And agayne: I haue fought a good bataille  
I haue fulfilled my course and haue kept the  
faith, fro hē forth is layd vp for me a crowne  
of ryghtuousnesse whiche the Lorde that is a  
rightuous iudge shal giue me at that day: Not  
vnto me onely but vnto all them whiche loue  
hys cominge. And saint Iohn saith: Dearly  
beloued nowe are we the sonnes of God. And  
yet it hath not appeared what we shall be we  
knowe that when he shall appeare we shall be  
lyke hym for we shal see hym as he is.

This

God is gyuen.

This sayth had also saynt Martine at the houre of his death when he sayde vnto the deuell: why arte thou here thou bloudye beast, thou hast nought in me: the scde of Abraham shall receyue me. Thys suertye had lyke wyse saynt Ambrose whē one asked him if he feared not þ death: he answered why should I fear: seying that we haue one so good a Lorde.

For this cause muste we loue the death & more desire to dye and to be with God as dyd saint Paul, thē to feare þ death: for Iesu Christ is dead for vs to thintēt þ we should not feare to dye. And he hath slayne the death and hath destroyed the streyngh of death as writeth saint Paul sayinge: O death where is thy victory? It is swallowed and brought to nought by victory. And vnto the Philippians. Christ is my life, and death is to me aduauntage.

Philip. i.  
Oh christians  
why flee you  
from place to  
place in tyme  
of plage or pe-  
silence.  
i. Corin. xv.  
Philip. i.

Howe that farth byngeth Charyte and  
Charyte good workes

Chap tre. viii.

**N**owe might one axe: when I beleue certepnly that I am þ childe of God & that Iesu Christ hath satiffied for me vnto his heauenly father, as teacheth s. Paule sayng: which hath gyuen hym selfe a price & raunsome for al men. Then whē I beleue neade I not to do any thing: Neede I not to do good, Mal I not kepe the commaunde mētes of God? Herke what s. Paule answereth. The sayeth sayeth he (worketh by loue. Then when thou thys beluest without doubting, that is to say: that thou art the sonne of God, & that God hath so made the greates and riche thou shalt thinke thus in thy selfe. Be-

i. Titu. ii.  
A short and p  
thy answer.  
Gala. v.

D. ii.

hold

Good workes are

**A Godly meditation.**

**Psalmus. cxv**

**ii. Corin. xiii. i**  
**Here may you**  
**learn of what**  
**force that loue**  
**is which com-**  
**meth of fayth.**  
**Lyke as al the**  
**workes that**  
**be not done in**  
**fayth be sinne**  
**in vs can not do**  
**euell. And if of**  
**aduenture by**  
**so are all the**  
**workes that**  
**are don in fayth**  
**vertuouse in**  
**the syght of**  
**God.**  
**Math. vi**

hold nowe God hath made me his chylde en-  
 heritoure of his gloze and brother of Iesus  
 Christ hath gyuen me pardon of al my synnes  
 and I shall shortly be with him in the euerla-  
 stinge lyfe: whiche he hath geuen me without  
 deseruing it, what thing shall I do agayne to  
 God by loue and kindnesse for al this that he  
 hath gyuen to me: as sayth the prophete Da-  
 uid: what shall I yeld to God agayne for all  
 that he hath giuen to me when any person spea-  
 keth thus in hym selfe considering and behol-  
 ding the goodnesse and mercy of God, then com-  
 meth and encreaseth the loue of god in him by  
 the fayth bycause that he beleueth assuredly þ  
 god hath thus made him greate and riche And  
 after that the loue is thus entred and enchauf-  
 fed in the hert of the person it maketh hym to  
 suffre and beare al thinges and maketh him to  
 laboure to thinke and to do al that he thinketh  
 would please God, wythout regarding any  
 thing but the loue of God as sayth S. Paule  
 Loue suffreth all thinges, loue doth nothing in  
 wayne and he that hath suche a loue toward  
 God: all that he doth is agreeable to God: Yea  
 when he gyueth but a drop of water for Gods  
 sake as wyrteth saynt Mathewe. For loue in  
 God can not sinne, al that he doth is wel done  
 For the holy goost that hath put this charite  
 in vs can not do euell. And if of aduenture by  
 such a good entent one dyd anye euell by er-  
 rour this euell shoulde be pardoned incontis-  
 nent and reputed for good by the good entent  
 and loue þ he hath towardes God. For Christ  
 sayeth in the gospels. If thyne eye (that is to  
 saye thyne entencion) be simple and applyinge  
 to



### The fruytes of fayth

to good, all thy body that is to save (all thyne operacion shall be lightened and good. And **S** Paule sayeth: knowe that vnto theym that loue God al thynges worke for the best. All thet that are constant in fayth and charitie bee the children of God and please God. As witnesseth saynt Petre where he speaketh in thactes of the Apostles. Of a truth perceyue that God is not parcyall, but in all people he that feareth hym and worketh ryghteousnes is accepted with hym. For God needeth not our workes when he thus hath our hertes, albeit that such a loue cannot be idle.

This loue cometh into vs (as I haue sayd) by faith, when the person beleueth surly that he is the chylde of God. It needeth not that such a person be constrained to do good workes by anye commaundementes. For the loue of God dwellyng in hym cannot be idle. For loue (as sayth saynt Paul) suffereth long and is courteous, loue enuieth not, loue is not craryng, swellleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to angre, thynketh not euill, reioysseth not in iniquitie: but reioysseth in the truth, suffereth all thyng beleueth all thynges, hopeth all thinges. Such a loue or charitie byngeth a personne to good workes, & not good workes a persō vnto such a loue, or to such a fayth & trust in God. These workes spyng out of faith & not faith out of these workes. For as I haue sayd fayth byngeth loue, and loue bringeth good workes.

Lyke as though there were a riche man with out chyliden or heyrres whiche myghte take a poore beggar out of the strete and make hym

D.iii.

**Romans. viii.**

God regardeth not the person but the fayth.

Where fayth is, lawes are superfluous.

**i. Co. xiii.**

The tree must bee before the fruite, if good workes therefore be & fruit of faith, it must nedes followe that we haue fayth before good workes. &c.

Good woorkes are  
his heyre of hys goodes. Thys poore man be-  
yng thys made greate and ryche if he wolde be  
thankful (as becomith him to be) Should serue  
his Lorde or master (whiche hade thus exalted  
him and made him rich, truely and with greate  
loue: Yea and if he ones might knowe the wyll  
of his maister, he would not deferre the doing  
of it till he were commaunded: But he would  
do all thynges by and by of his owne courage  
for the charite or loue that he hath toward his  
master without commaundement.

Behold this poore man so exalted hath not de-  
serued by hys woorkes nor by hys seruyce that  
this ryche man should make him his heyre,  
but the ryche man hath made hym his heyre of  
his owne goodnes wythout that the poore man  
can be thankfull hade in any maner wyse deserued it. And the  
one to another seruice that this poore man doth after ward co-  
muche moore meth of loue and kindnesse. For he knowith  
ought the child and beleueth surely that he is heire of the good-  
nes of his Lorde before that he do any seruice.  
And for because that he beleueth that the ryche  
man will kepe promise with him, he beginneth  
to loue him by the meane of this fayth. And so  
when he loueth him he doth to him wyllingly  
and wyth good heart, all the seruyce he can, and  
fulfilleth ioyfully his commaundementes and  
all by loue. And the more laboure & seruice that  
he can do for his good master the more greate  
pleasure he taketh. So is it of a good Christen  
he was yet enemye of God before he desired it:  
and before that he hade in any maner wyse de-  
serued it. Thus hath God made vs his chyl-  
dren of his loue God and do n and heires without our deseruing. Then  
do his commaundement: wher we beleue this stedfastly this faith bring-  
eth

The faythfull  
loue God and do n and heires without our deseruing. Then  
do his commaundement: wher we beleue this stedfastly this faith bring-  
eth

# The fuytes of fayth

eth loue into our hertes: so that we begynne to loue God because þ he hath made vs so greate demente for as and excellēt. And whē we so loue him we kepe benefite receiue his commaundementes bi loue, & do all thynges ned, and not with good wil. As saith Christe in Saint Iohn: for the reward þe that loueth me kepeth my cōmaundemētes. to come. And so kepe we all thynges & suffer al thynges Ihon. xiiii. which we thinke agreable to God & nothing is Rom. v. to heauy for vs. And as saith Paul we reioyce in tribulation for we know þ tribulatiō bringeth paciēce, paciēce bringeth feling, feling bringeth hope, & hope maketh vs not a shamed because þ loue þ God hath vnto vs is shed abroad in our hertes, by the holy gost whiche is gyuen vnto vs, which loue maketh al thynges lyghte vnto vs, pleśaūt, & easy to beare: so þ after the worde of Christ in the gospel his yoke is easy and his burthen is light. This faith and loue had thapostles (as wytteth saynt Luke) when they departed frome before the iudges they reioyced that they were made worthy and able to suffer shame and dishonoure before the worlde for the loue of Iesu Christ. Chrys charite had Saint Paule when he said vnto the Romayns. Who is he that shal separate vs from the loue of God? shall tribulacion or anguyshe, or persecution, or hunger, or nakednesse, other percell or sword? we be sure that nether rule nor thynges present nor thynges to come, nether heyght nor depnesse nether any other cerature shalbe able to separate vs from Goddes loue whiche is in Iesu Christ oure Lorde. But I aske you nowe wherby is it that thou knowest þ art the child of gode by þ seruice that thou hast done him? Ray. Wherby then? by the faith wherby thou

Math. xi.  
Actes. v

Romans. viii.  
Faith is a bōd  
that cannot be  
leused



It is not possi-  
ble to serue  
God without  
fayth.

Romans. iiii

Beware of all  
such deuyllishe  
doctours, for  
they are enemyes  
of Chyestes  
crosse.

Good workes are  
becauest the worde of God whych sayth that  
thou art the childe of God before thou begyn-  
nest to serue him, as writeth saint Paule in all  
his epistles. Thy seruice and thy workes haue  
not gync the the faith and trust wherby thou  
belueest that thou art the child of God and his  
heire, for thou haddest that, or thou dydest him  
ani seruice But because that thou belueest sted-  
fastly that god hath made the so great by thys  
faith begynnest thou to loue hym. And when  
thou louest him so, thou doest him al the seruice  
that thou knowest is agreable vnto him. Thou  
obeyest his commaundementes alwayes hum-  
bly knoweledginge thyne imperfection, ascri-  
bing al that thou doest vnto God. for els as sa-  
yeth saint Paule. If our heretage came of the  
lawe, the faith were but in vaine and the pro-  
myse of none effecte. Beholde now we seeest thou  
that we do not deserue the euyl lastyng lyfe by  
oure good workes, for God hath promysed it  
vnto vs all surely before that we began to do  
good. Wherfore thou must knowe and beleue  
that good workes make none sure that he shal  
be the child of God and his heire. But contrar-  
y wyse the faith and truste that thou haste in  
God (whereby thou belueste stedfastly that he  
hath made the hys sonne) maketh the to serue  
God and to kepe his comaundementes by loue  
wherefore all they are abused Theologians  
and doctours: that saye that certeyntie or hope  
procedeth out fro good workes. For contra-  
ryly, out from the certeyntie and from the faith  
wherby thou beleueste the goodnesse that God  
hath done vnto the: come the good workes.  
That is to saye when thou beleueste, thou be-  
gyn

the fruites of earth  
gynnest to loue & when thou louest, thou doest  
that God wold haue done.

**H**owe that we shall not serue God for  
hyre or wages. Chaptre. ix.

**T**he workes done in suche fayth & cha-  
ryte be allonely plesant vnto God and  
worthy to be called good workes. For  
they be the workes of the holyc gooste  
that dwelleth in vs by this sayeth. But they  
that are done by tediousnesse and euill will, for  
fere of hell or for desire of paradise be none o-  
ther thyng but shadowes of workes makynge  
hipocrites. The ende of our good workes may  
seke nought but to please God knowledgyng  
that if we do neuer so moche we cane neuer do  
oure duety. For they that for fere of hell or for  
the ioyes of heauen do serue God: do a constrei-  
ned seruyce whych God will not. Suche peo-  
ple do not serue their Lorde God because he is  
their God & their father: but because he is riche  
and for to haue part of his riches. They desyre  
not God but hys ioyce and rycheesse: that is to  
saye they serue for none other purpose but to  
haue theyre rewardes, and for to auoyde hys  
punissions. And suche people be as it were hy-  
red men and waged seruauntes & are not chyl-  
dren for the seruice they do is but for wages &  
hyre. But the children of God serue theyre fa-  
ther for loue for they knowe the goodnesse that  
God hath done to theym alreedy in that they be-  
leue that God hath made them his childre and  
heyes. For saint Paule saith ye are all the chil-  
dren of God by the faith whiche is in Christe:  
And again: forasmuche as ye be children, God  
hath sent the sprit of his sonne in to your her-  
tes

The same wor-  
kes whych are  
good beyng  
done in faythe  
are nought els  
but syn, when  
they are done  
out of fayth.

These are not  
free men but  
bond slaues.

These are the  
free men of Je-  
sakes stocke.  
Gala. iii.

Galathiās. iiii



**1. Tessa. v**

**The** fapthfull  
doubteth not  
but he is alre-  
dy set in posse-  
ssion of that  
ioye whych þ  
other go about  
to deserue.

**The** end wher  
fore the sonne  
dothe hys fa-  
thers wyl, is þ  
onely thyng  
that maketh  
hym differ fro  
a seruaunt.

Good woꝝkes are þ frutes of fapth  
tes crynge : father , father . Thou arte now  
no seruaunte but a sonne. And if thou be the  
sonne, thou art also heyre of God by **Christ** as  
saieth saint **Paule** . Ye are all the **Children** of  
lyght and chyldren of **God**. Then the chyldren  
of **God** ( that is the true christen ) do not desyre  
to get the heretage by theyre scrupce , for they  
knowe by the sure promyses of **God** ( whych  
they do beleue ) that **God** of him selfe hath pure  
ly and lyberally gyue it vnto them alreedy . As  
when a burgoy hath a seruaunt and a sonne.  
The seruaunt serueth his master and dar- not  
offed him for feare of the losing of his wages  
whiche he attendeth for: for he serueth for wa-  
ges , and after that he hath receyued them he  
leauyth his master & arerh no more of him for  
he demaunded nothyng elles but hys money  
whiche he hath receyued alreedy . The sonne of  
the house serueth hys ather & kepeth his com-  
maundemētes not to haue wages but for loue  
that he hath vnto his father . For he knoweth  
the goodnesse that his father hath done to him  
and that he is heyre of the goodes of his father  
And knoweth that he shall euer dwelle in hys  
fathers house, as saith saint **John**. And ther-  
fore doth he liberally the wyl of his father be-  
cause he wil not anger him. So must every chri-  
sten serue **God** and kepe his cōmaundementes  
by true loue and not by hope to get for his ser-  
uice euerlasting lyfe or the heritage of his hea-  
uenly father but knoledging alonly that **God**  
hathe made hym his heyre before he requyred  
hym. So shall he serue hym by loue declar-  
ing that **God** is al good, and to shewe that agaynst  
his goodnesse he wyl not be vnkynnd.

**Howe**



**¶** Powe that we differet oure selues  
by oure disobedience.

Chapter. x.

**N**owe must euery man know that alon  
ly they that by such loue serue God be  
the children of God his herres & shall  
be saued. For he that gyueth nor than-  
kes to God and loueth him not of thys facyon  
for the goodnesse that God of hym selfe hath  
willingly done vnto hym is cause that he is  
not the child of God and maketh hym selfe vn-  
worthy of all the promyses of God.

Lyke as though there were a mā that had got-  
ten some great richesse by his labour and that  
he had. ii. sonnes, The ii. sonnes be here equals  
ly lyke nyghe vnto the goodes of theyre father  
and the heritage of theyre father belongeth e-  
qually vnto the, for they be both sonnes. But  
if the one be rebell & disobedient vnto his fa-  
ther & do to hym dishonour after that he come  
to thage of discretion by suche meanes may he  
be cause of disheriting of himself, he is natu-  
rally sonne and herre to the goodes as well as  
his other brother, but he disheriteth hym selfe  
by his euell life. So are al persones the chyldre  
of God and bought agane by Iesu Christ but  
they that rebel agaynst God, & obey not vnto  
his commaundementes disherit thym selues  
and theim selues be cause of theyre dāpnation  
God wold willingly haue saued theym, for he  
did promyse to theym, amonge other the he-  
ritage of his kingdome and had made theym his  
children, but they dampne theym selues. They  
are the children of God, as concerninge Gods  
be half, but they are alwayes dāpned because  
of

To dooe the  
thynges that  
God hath com-  
maunded is to  
be thankful to  
God.

If men do dis-  
herit their wi-  
ked chyldren:  
much more wil  
God (which is  
iustice it selfe)  
disherit his wi-  
ked chyldren.  
The deathe of  
Christ is a su-  
fficiente pryse  
for the synnes  
of al the world  
but it profiteth  
none but the  
faythful.

## We must not serue

**Math. xxvi.**

**Math. xxi.**

**H:** calleth the  
freedes because  
they pretende  
friendshyp.

**i. Ihon. ii**

**By creatio** all  
people are the  
chyliden of  
God.

**As** disobedience  
maketh vs vn-  
mete for the in-  
heritaunce of  
God, so dothe  
obedience make  
vs mete for þ  
same.

**A comparis**on  
worthy to be  
noted.

**Hebryes. vii.**

of thei disobedience. Yet some tyme God  
calleth suche people his frindes, not that they  
be so, but bicause they mought haue ben so as  
he sayde vnto Judas, my frinde why art thou  
come hyther? And vnto hym þ came vnto the  
weddinges, my frind how art thou etred here  
not hauing the wedding garmemt. Behold he  
is called frend and yet neuertheles he sufferth  
hym to be cast in to darknesse he had ben the  
frind of God if he would haue cōsented to the  
wil of God. Saynt John sayth. There be  
now many antechristes, they went out frō vs  
but they were not of vs, for if they had ben of  
vs they had bydden with vs. So be all people  
the chyliden of God, but there be manye that  
make them selues vnworthy, and depart the  
selues from God. The other sonne that aby-  
deth wyth his father is a sonne, and abydeth  
in a sonne and heyye bicause he is obeysaunt vn-  
to hys father. He hath not deserued by hys  
good lyfe and obedience the possession & goo-  
des of his father, but he hath onely bene well  
ware that he hath not loste them by disobedi-  
ence: For the father maye say. Deare sonne it  
is trewe that thou hast kepte to the best of thy  
power my commaundementes, notwythstan-  
dynge thy goodnes had neuer made the ryche  
if I had not gottē it. The lykewyse although  
that we keep the commaundementes of God  
neuer so straitly it shoulde profite vs nothing  
if it were not that Iesu Christe had obteyned  
for vs the lyfe eternall before of his heauenly  
father by his death. Dure goodnes or iustice  
shoulde profit vs nothynge if Iesus Christ had  
not laboured for vs. For (as sayth S. Paule)  
The

### God for wages

The lawe hath broughte nothyng into perfection. The Jewes kept the cōmaūdemētes and the lawe of God yet thy coulde not come vnto heauen. It was nedeful that Iesu Christ should first dye for them. Ykwyse can we not be saued by our workes. Our health is com to vs of God. For if by oure workes we may get health then muste we nedes saye that Christ is dead in vaine. As sayth S. Paule. Yea if workes mought haue saued: Abraham, Isaac, Iacob, Dauid and many other Iues had ben saued (as we haue sayed) before the natiuitie of Iesu Christ for thei kept better the commaūdemētes of God then we do. But God will do it alone to thintēt that nōe glōrifie or boist hym selfe therof and that to him alone and to none other be gyuen all honour and glōry for euer Amen. For (as wyrteth saynt Paule) The scripture cōcludeth al thinges vnder sinne that the promys by the faith of Iesus Christ should be gyuen vnto theym that beleue. For thys cause when the persone knoweth surely that God hath made him the childe of euerlasting lyfe, by his death before he had deserued it, he will do agayne to God al the seruice that he cā thinke, and all by loue and kyndnesse, shewing that he wyll not be vnkynde, not to get anye thyng of God, but because he is hys good father, and that he hath receyued all thinges of hym. For we haue now alredy al that wherfore we must serue God. For he hath made vs his children, and hys heires, whyle we were hys enymies, and before that we knewe him as we haue many tymes before saied. And herein lieth the deseruyng of the christen sayth, that thou beleue thou

The fulfilling of the law, the often offering of sacrifice, & all the meanes that coulde be found, myght not take away synne. Christe was the onely healthfull sacrifice.

Gala. iii.

They that be leaue not haue no part therein.

The Christia serueth God for that he hath all readye receiued, that is to say: remission of synnes, and promys of eternall lyfe.



## Of two maner

certainly that thou art the chyld of God and that thou kepest his commaundementes because thou knoweste and beleueste stedfastly that he hath so made the ryche and greate, and that thou seruest him by this fayth as a good childe his father. For the chyld doubteth not, but beleaueth stedfastly that he shal haue the substance of his father, and bicause he beleueth it stedfastly he labourereth to enterterne it. So shalt thou beleue without doubting any thing that thou art enheriter of heauē. And therefore shalte thou do thy diligence to keepe that heretage to the honour of thy father. Thou shalte beware þ thou anger him not, but thou shalte thanke hym ofte bicause he hath gyuen the this heauenly heretage. Beholde now we seest thou wel before thyne eyes how much we are bound to thanke, prayse and serue God. And to keepe his commaundementes, and to keepe vs from synne & to do many good workes of fayeth by very loue.

## Of two maner people lyving in this worlde. Chaptre. xi.

None hath deserved to be called good but they are worthily called good to whō Christ giveth his goodnes.

**T**here are in the worlde two sortes of people, good and euyl, and be cōpared vnto the .ii. heues that suffred on the crosse w<sup>th</sup> Jesu. The good are betokened by the rhyse on the right syde, which asked pardon, & they be they þ knowledg the selues poore sinners, & fele mekely of the selues: as did the poore publican that durste not lyfte vp his eyes towarde heauē, for they know that they haue not kepte the commaundemētes of God so straitly as they were bounde. They perceiue also that though they thinke to keepe them not

### Of people.

are so wel they fele the selues failing alwaies  
 in detraction, in hastines in anger, in idle woꝝ-  
 des, in infidelitie & in lacke of loue, al be it that  
 suche folke do much good, yet theyꝝ cōscience  
 is not content and in rest, but as concernyng  
 them selues enen in sorowe. For they knowe  
 that they muste appeare before the rightiouse  
 iudge, before whose face (as sayeth the Psal-  
 mist) Mal none lyuing be iustified, if we should  
 be iudged after our deservynges. And therfore  
 com: they and cast them selues prostrate before  
 the mercy of God, and saye with the these on  
 the right side. Lorde haue mynde on me when  
 thou comest into thy kyndome. Thou hast cō-  
 maunded me many thynges and I perceyue in  
 my selfe that I am frayle and can not entierly  
 keepe thy cōmaundementes, though I loke ne-  
 uer so well therto. Neuertheles I knowe that  
 thou hearest not my good workes. Beinge ad-  
 veyned it is so that thou hast so muche loued me  
 that moꝝ good woꝝ-  
 thou wouldest suffre death for me, when I  
 did kes then al the  
 not yet know the, and was yet thyne enemy, I  
 Pharisee  
 haue trust vnto the moost merciful God that  
 thou wylt not suffre him to perishe for whom  
 thou hast shedde thy bloude. For I know that  
 thou art O Lorde almightie that maist al thin-  
 ges in heauen and in earth. And I knowledge  
 and worship the, & am certayne that thou wylt  
 not dampne me Al be it that I haue not deser-  
 ued heauen by my good workes I knowe and  
 beleaue þ thou hast satisfied for me whē thou  
 diddest suffre death on the crosse. Thou hast  
 bought me agayne w thy precious bloude, & I  
 am thine, the deuid hath no right in me. Ne-  
 uer theles if þ wilt dāpne me O m.erciful God thou

The iust man  
 falleth .viii. tyme  
 mes in a daye.  
 Psalm. cxlii.

Who hath not  
 kneade of Gods  
 mercy  
 Luke. xxi.

This thesede-  
 cked hymselfe  
 with the merr-  
 of Chyeste

and so was he  
 it  
 w

I Pharisee  
 that  
 whom

Learn to con-  
 fesse your faith

may

may



**Matt. vi.**

**Loe, through the  
faith the thefe  
is furnamed  
good.**

**Shoulde the  
fonne of God  
haue dred for  
them that were  
able to faue  
themy felues?**

**Nothyng is a-  
boue the pow-  
er of God**

**He that put-  
teth any truste  
at all in hym-  
selfe, the same  
beleaueth not  
the promes of  
God.**

**We differit our felues**  
maist wel do it & rightuouſly, for I am thine, &  
þ maist do w me al þ thou wilt. I am thy crea-  
ture. Thy wil be fulfilled in earth as in heauē.  
Yet alwayes to the entent that thy dolorous  
passiō be not lost in me, I pray the, O my most  
mercifull Lorde Iesu Chryste, that thou wylte  
receyue me into grace, as thou haste done the  
good theſe, I knowe that I am not worthy,  
and that I haue not deserued it. But to the in-  
tent that thy great mercy maye be alwayes the  
more manifest, vnto the augmentation of thy  
gloſte, I require the O moost merciful & pius  
saunt that thou wylte not put me a backe out  
of thy syght. For thy onely passion is mightie  
ynough for to saue me, wythout my good wor-  
kes. For if I moughte deserue the lyfe euerla-  
ſting by my good workes it should seame, that  
thou haddeste suffered thy passion in vayne,  
and that thou haddest dyed in vayne. Seinge  
therfore that thou arte surely dead for me and  
for all the world, not for thy selfe: why should  
I the be lost O gracious Iesus Chryste? Haue  
thou me, for thou arte al good, and mayst saue  
me, for thou mayste all thynges. Wh:refore I  
knowe no remedye but to come to thy greate  
mercy. And I prostrate at thy fete require of  
the pardon of all my synnes. All they that of  
an entier herte do thus trust in God, and trust  
stedfastly that God wyll saue the, it shal come  
vnto them accordyng to theyr fayth. And this  
is the mooste certayntie and the mooste sure  
waye for to come to heauen, and vnto the lyfe  
eternall, that euery one forsake him selfe & put  
al in the hand of God, alwayes doing his best  
to keepe the commaundementes of God, and to  
lyue



Of people.

lyue accordyng to the teachyng of the gospell,  
and altogether distrusting of him selfe.

The other þe be signified by the these on the  
lyft hande are they that put all theyr truste in  
theyr good workes. They Go daylye to the  
churche: they kepe and halowe all the festfull  
dayes: they fast oft they here masse dayly: And  
when they must dye they trust in theyre good  
workes, and thinke that God oweth to them  
the kingdom of heauen and that they them sel  
ues haue deserued it. These maner of people  
be sonest dampned for they knowlege not that  
God hath satisfied for them, but make them  
Goddes of the workes of theyre handes coun-  
ting therby that they haue deserued heauen  
for that thing is euery mannes God wherein  
he putteth his trust. This is one of the grea-  
test errours that is in chrestendome. For if a  
man might saue hym selfe by his good workes  
Christ were deed in vayne: As sayeth saynt  
Paul. Saynt John, with many other patre  
arkes haue lyued moche more holily then euer  
we shal lyue. Yet coude they neuer by theyr  
good workes come to heauen. It was nedeful  
that Christ shoulde first come to suffer death  
for them, that his passion might saue them, not  
theyre workes, but the fayth & truste that they  
had in Gods promises wherby they beleued þ  
Jesu Christ shoulde, and woulde deliuer them.  
But I do not say these wordes that the good  
workes done in fayth shoulde be euill. No: I  
do counsel al the world to do many good wor-  
kes, principally the workes of loue and mercy  
toward theyr neryghbours, in socouring the  
in all theyr necessites onely for the loue and

These seke ius-  
tice and shall  
not fynde it.

Yea, he that is  
in this erreure  
is no chrystian  
man  
Galath. .ii

Reade this all-  
ye that sai that  
we teach fayth  
without wor-  
kes.

Of two maner

Yea, this maner  
heth bayard to  
wynse.

God wyl haue  
no partners in  
hys doynges,  
for he is al su-  
fficient of him  
selfe.

They woulde  
doe that neuer  
man coulde.

Luke. xlviii.  
But God al-  
lowed the meke  
Publicane be-  
fore the proud  
Pharisee

honoure of God, without seching any other  
thing and that he should so labour frely and  
with a ioyous hert to obey vnto the commaū-  
dementes of God and counseyl of the gospell  
doing the workes compysed in the holy scrip-  
ture, and not them whiche the coustousnesse  
of the Pharisees hath deурсed.

But to do these workes and to thinke to de-  
serue everlasting lyfe and so to put his trust  
in them, is to lyue as do nowe at this daye the  
Jues and very Idolatres. For God wil haue  
the whole hert and will not that it be fixed on  
any other thing, but in hym alone. Yea he wil-  
leth that al that we do in this life, shal be none  
other thing but a token of kindnesse and gy-  
uing of thanks of that we haue receyued of  
hym. For yf we haue stedfast fayth and trust  
in hym alone we haue nowe receyued and be  
sure of that, that suche tedious and wery wor-  
kers woulde get, as we haue sayd before and  
will say more playnly. And al such scrupulous  
doers of good workes & therein sekinge theyr  
health and trusting in them, that theynke they  
shalbe saued when they haue slayne noman &  
when they haue drawen noman to sinne; and  
theruppon puttynge theyr trust, be lyke vnto  
the pharisee of whom Christe speaketh in the  
gospel whiche reherced his workes for to haue  
praple and reprobued the poore humble publicā  
knowleging his faute and aking pardo n.  
It were better for the a thousande folde that  
thou haddest bene a synner & neuer done good  
dede. and that thou knowledg thyne offences  
and euill lyfe vnto God araye mercepe with  
good hert lamentynge thy synnes: then to haue  
done

### Of people.

done suche good workes and in theym to put  
thy trust thynginge that therfore God were  
bounde vnto the. There is nothyng which af-  
ter the maner of speakyng, byndeth God but firme and sted-  
fyrme and stedfast fayth and trust in hym and fast faythe in  
his promyses. For God requyrreth not pryncyp God, byndeth  
pally oure good workes, for he needeth theym him to saue vs  
not: but he despyeth oure hertes and all oure in becau'e he hath  
teneyon to seke in all thynges no thyng but his so promysed.  
honour: And that we trust not in oure workes  
but ( for sayyng oure selues ) all holpe in hym  
& not in our deseruinges. For we can shewe vn It passeth pye  
to God no greater honour then faythe and pyng and syn-  
trust in hym, for whosoener doth that, he con gyng.  
fesseth that God is true, good, mighty, and mer-  
cyfull. And when we sinne it is not the worse  
vnto God we mynisthe not his glory by oure The glorie of  
sinnes for his glory can nether be augmented God is infinit  
nor mynisthed for asmoche as it is infinite, & of it selfe, but  
for by cause that we can do no maner hurt or the synne or  
annoylaunce vnto God by oure synnes ther- vertue of the  
fore is he lightly appeased, this standyng, that which profes-  
with an entier hert without any saynyng we seth his name,  
knowlege our default and demaunde humbly do cause the  
pardon And lykwylse when we do anye good worlde to glo-  
we do not encrease hys glory by oure workes rific and disho-  
for God abydeyth alwayes one. All the daunger nours hym as  
that there is in oure sinnes is the euil example occasion is ge-  
that we gyue to oure neyghbour in that wee uen their ther-  
hurt hym therby dyspyllyng the good counsell by.  
of oure good: God whyche he hath gyuen vs  
in his holy comaundementes for by cause wee  
be vnkynde agaynst the greate grace that he  
hath done vnto vs, which is a thyng horrible  
and worthy of eternaly punishment by cause  
that



Of two maner

Yea he loueth  
the one and ha-  
teth the other.

Math. ix.  
But forasmu-  
che as we can-  
not be idle he  
hath appoynt-  
ed vs woikes  
to occupie our  
selues in.

Beholde the i-  
mage of y<sup>e</sup> hert  
wherein God  
delighteth.

that it is infinite and eternall (the holy com-  
maundemēt) against whiche we haue offended  
But because hys proper nature is good and  
mercyfull ye pardoneth all those that confesse  
hym to be suche: therfore loueth God better  
a sinner repentinge and aying pardone of hys  
sinnes then he doth a worker of good woikes  
proudely boasting hym selfe and trusting in the  
for (as it is sayd) God hath loued better the  
publican then the pharisee and hath shewed  
more loue vnto the poore open sinners then to  
the pharisees and hypocrites to whome it se-  
med y<sup>e</sup> they had fulfilled y<sup>e</sup> cōmaūdemētes of  
God & God could nothing demand of the. For  
they reprobued Iesu Christ y<sup>e</sup> he was a frend to  
y<sup>e</sup> sinners & y<sup>e</sup> he ate amōge the. Our lord de-  
maūdeth nothing but y<sup>e</sup> hert & whē he hath the  
hert, he regardeth not whether we fast, praye,  
or heare masse: or whether we bere blewe aby-  
ot gray, for al suche outwarde thyngs be indi-  
fferēt before God. Whē our hertes be ruled in  
God accordyng to y<sup>e</sup> doctrine of y<sup>e</sup> gospell it is  
al one what thing we do, for we haue alwayes  
loue which teachth vs what thing we must do  
or leaue vndōe, for loue doth nothing in vaine  
for thys cause an humble herre not abydyng  
vpon his good woikes though he do them: but  
putting all his hope and trust in God & found-  
ing hym selfe vpon his goodnes, grace and  
mercy. beleuyng stedfastly that God hath all  
satisfied for vs and that of hym selfe he hath  
iustified vs and gpyen vs health, doth purely  
and liberally wythout demandyng any wa-  
ges: al the seruice & al the good he can alwayes  
knowledgyng hym selfe to be dettoure vnto  
God

### Of people.

God and axinge grace. Suche an herte is onely pleasaunt vnto God. Some myghte now saye, I beleue wel al thys that I am the childe of God, and I muste serue God by loue and kyndenes, in knowledgyng onely by my seruice the goodnes that he hath done vnto me. But what shall I do for the better, howe shall I shewe vnto God my kindnes & loue? Al be it that we haue ofte touched thys matter before, yet we wyll declare in the Chaptre folowynge moze playnly the thynges that shall be needful to thys purpose.

Of good workes and by what meane they be mooste pleasynge to God. Chaptre. xii.

**F**or as much as I haue muche spoken of the fayth and trust in God to the entent that the euyll and peruerse (which interprete and take all thynges to the worste and corrupt them) shal not say that I do lerne and counceyl you not to do any good workes: I wil now shewe you what thynges ye shal do.

I haue many tymes sayed that fayth byngeth charitie, and charitie good workes. For if thy fayth induce the not to do good workes: then hast thou not the ryght fayth. Thou dost but onely thynke that thou hast it. For saynt James sayeth that fayth wythout workes is deade in it selfe. He sayeth not that it is lytle or feable but that it is dead. And that is deade is not. Therefore when thou art not moued by fayth vnto the loue of God, and by the loue of God vnto good workes, thou haste not the fayth, but the fayth is dead in the. For the spirite of God that by fayth cometh into our hertes

The froward generation seeketh wayes to corrupt al that is spoken or wyrtten.

If y<sup>e</sup> see spring not it is dead. James ii

By what meanes

The spirite of  
God commaun-  
dyng to auoyd  
idelnnes, cannot  
be idle himself  
i. Ihon. iii.

The tree is  
knowne to be  
good or bad, by  
his good or  
bad fruit.

The doynges  
of Christe are  
our example.  
Philip. ii.

Learn ye of  
high degree, to  
become vnto  
the profite of  
your brother.

Measure your  
lives by thys

tes to lyue by loue can not be ydle. Every one  
doth as much as he belueth, & loueth as much  
as he hopeth. As wyrteth saint Iohn, he that  
hath this hope, that he is the sonne of God pu-  
rifyeth hym selfe as he is pure. He sayeth not  
he that purifieth him selfe hath this hope. For  
the hope must come before, procedynge from  
the fayeth, as it behoueth that the tree muste  
fyrst be good whiche muste bynge forth good  
fruite. Then it behoueth to knowe fyrste that  
ye are the chyldren of God and afterwarde to  
labour. But what shal we do? we shall do and  
lyue so with our Christen bretherne, as Christ  
hath lyued and done wyth vs, that is to saye,  
as Iesu Christe hath offered hym selfe to vs  
and for vs, so muste we present and gyue oure  
selues as it were a Christe for to serue them,  
and to socour vnto theyr neade. As sayeth S.  
Paul: Let the same minde be in you the which  
was in Christ Iesu, which being in the shappe  
of God and thought it no robbery to be equal  
with God. Neuerthelesse he made hym selfe of  
no reputacion and toke vpon hym the shappe  
of a seruaunte, and all for our profit. And so  
muste we healpe, serue, and comforte one an-  
other as Iesu Christ hath done wyth vs. We  
maye not seeke oure owne profite, auantage,  
or honour, but al thynges profitable vnto our  
neighbour alwayes myndeful to procure the  
honoure of God and that in all thynges we  
healpe oure christen brother. For so warneth  
vs saynt Paule, that none seke his owne pro-  
fit, but his neighbours, and that all that we  
do be vnto the honour of God. We muste set  
before vs the lyfe of Iesu Christ as a rule of al  
thynges



Good workes please God.

thyng that is expedient for vs to do, or to leaue vndone. We muste take payne to followe hym in meakenesse, in loue, in sweetnesse, and in compassion. And to lyue so wpyth oure neyghboures as Iesus Christe hath lyued wpyth vs.

For Iesu Christe was not borne for hym selfe nor hath not lyued here for hym selfe, but for vs. He soughte not hys owne honoure but his heauenly fathers. A pheyse thalte thou not seeke that is profitable vnto the, but couenable vnto thy neyghboure. As teacheth vs saynte Paule in all his Epistles and namely in the fyrste to the Corinthyans. I seeke not (sayeth he) that, that is necessary and profitable vnto me, but that, that is profitable to many to thintent that they should be saued. And vnto the Eph. lians. He that robbed let hym robbe no more but labour rather with his hādes and that is good, to the entent that he haue wherof to gyue to hym that hath neede. And vnto the Galathians. Beare (saith he) either of you others charges and burdens, and so shall you fulfill the lawe of God.

And forbe cause that we speake now of good workes. It must be knowne that we must do some workes for our selues, and for our christen bryethren, but all for the loue and honour of God. Them that we shall do for our selues teacheth vs s. Paul, sayng, that we must mortific in vs all cruel despyes, and all carnal operations, as vncleennes, couctous, wyath, blasphemy, detraction, pride, and other lyke vices. And vnto the Romayns. That synne reygne not in our mortal body, that is to saye: Albeit

E. liii. that

rule, and let the  
byshop of Rome  
mes rule go.

What meane  
you that ioyne  
house to house  
felde vnto felde  
as though all  
were made  
for you?  
i. Corin. x

Eph. liii.

Galat. vi.  
Would saynt  
Paule allowe  
your vsse, if  
he were heare  
thynke per  
All that we do  
must be doone  
to the honour  
of God.

Collo. iii.  
Here is no me  
tio of our will  
workes.  
Romans. vi

By what meanes

that we cannot lyue withoute the motion of  
such euyl desyres, we shall not suffre theym to  
rule in vs but shal mortifie them in resystyng  
them. What we should do for our christen bre  
thren teacheth vs lykewyse S. Paull sayng:  
Serue ye one another by loue & beare ye one  
anothers burthen. For Chryst commaundeth  
vs to exercise the workes of merce, whereof  
he shall holde his iudgement. All other workes  
that men do at this daye in the Churches bee  
rather found by auirice, then commaunded of  
God, excepte the praies which may in nowise  
be doone to get monye, but alonlye by loue in  
praying one for another.

But we haue  
a prouerbe. no  
peny no Water  
noster.

No condition  
or estate of mē  
cā be wythout  
occasion to do  
good.

These are like  
the Pharises  
thynges, wa  
thynges, and  
other obserua  
tions.

Beholde, nowe seest thou well howe greate  
occasion thou hast to do good. For thou haste  
alwayes occasion to mortifie thyne euyl desi  
res to serue thyne neighbour, to comfort hym  
to help hym, wyth worke, wyth word, wyth  
counsaile, wyth exhortation, and by other se  
blable meanes. In suche loue towarde our  
neighbour, for the loue of God, lyeth all the  
lawe and the Prophetes (as Chryst saith) Yea  
and al the very Chrystentic, and not in fasting  
keppng of holy dayes, watching, praying, and  
singyng long prayers, dayly, and all day hea  
ryng of masses, settynge vp of cādels, running  
on pilgrimages, and other such thynges, whi  
che as wel the hypocrytes, proude people, enui  
ous, and subiectes to al wycked affections do  
Yea, and many times enforce them selfe more  
thereunto the good chrysten. But so to serue  
and succour the one the other by very loue cā  
none do but they that haue true fayth and the  
very loue of God. And whosoever so loueth  
hys

Good workes please god.

his Christen brethren he is alwayes ioyfull in  
hys conscience. For he knoweth surly that he  
is the chylde of God, & that God is hys good  
father, and is wel content in his courage of al  
that God sendeth vnto him. But he that hath  
not this loue is alwayes sorowful of angurthe  
and woteth not what to do to deserue more,  
he fasteth, he kepeth holy dayes, nowe of one  
Saynt, & nowe of another. He saith his pray-  
ers nowe before one alter, nowe before ano-  
ther. He runneth on pylgrymage nowe heare  
nowe there and can neuer come vnto the rest  
and quiet of his conscience. For suche workes  
make no man sure, but make rather hypocris-  
tes trusting in their workes. But þe very faith-  
ful cleaueth to God, for he knoweth þe he may  
neuer satisfie nor do inough to deserue þe euer  
lasting life. And therfor he putteth his trust in  
God & beleueth stedfastly that he hath satisfi-  
ed for vs, & that he hath iustified vs. And ther-  
fore it is al one to him what thyng he do so þe  
he please hym, & exercise charitie to his neygh-  
bour for the loue of God, for he knoweth that  
God demaundeth no thyng but the herte, and  
that he regardeth not howe we do the worke  
so that it be accordyng to the teachyng of the  
Gospell, whyche commaundeth but charitie.  
And so commeth he by fayth and trust in god  
vnto rest and quiet of hert and conscience and  
is wel content to dye when it pleaseth God.

The conscience  
that is not es-  
tablished in  
fayth, seeketh  
saluation in e-  
very corner.

The faythfull  
seeketh not for  
saluation at a-  
ny other than  
Christ.

**C**Of. iiii. maner of faythes after the  
holy scripture and whiche  
is the Christen fayth  
Chaptre. xiii.

Thys



The true faith  
in Christ is not  
knowne to  
many.

Eccle. xii  
and. xvi

The comm'n  
people cal this  
faith trustines

The faythe is  
commonly cal-  
led credence, &  
saynt James  
callet it a ded  
fayth.

James. ii

Of .iiii. maner

**T**his present Chaptre (because I haue  
moch spokē of faith, and that scarcely  
of a. M. one knoeth not this faith) tea-  
che: h of how mani maner faithes ther  
is made mēciō in the holy scripture, not as do  
now þ doctours which haue found many ma-  
ner of faithes. I wyl only speake of .iiii. ma-  
ner of faithes which are most comunly found  
in the holy scripture. The first fayth is thys  
whiche the marchauntes hold one to an nother  
and faythfull friendes, wherby they kepe pro-  
myse and fidelite: thz one to the other: wherof  
speketh the wise sayng: possesse or kepe fayth  
with thy frende, in hys pouertye: to thyntent  
that in his wealth thou mayest be ioyfull. And  
agayne he þ discloseth the secret of hys frinde,  
loseth hys faythe. And in the Proverbes: He  
that geueth hys fayth for a straunger shall be  
bered with euell. And this is the faith wherof  
the worldly people complayne sayinge there is  
no fayth in the worlde. The second fayth is  
when we beleue that a thing is to come, & sue he  
thynges as we here or rede: as wee beleue that  
Rome is a Cytie in Italpe, or that Cartage  
was destroyed of the Romaynes, and this we  
beleue although we haue not sene yt. Also we  
beleue that Iesu Christe hath here lyued one  
earth and that he hath preached and that he is  
dead for vs, and that he hath done many other  
thynges. When we beleue these thynges after  
the story we beleue that this is our christē faith,  
The simple people aloneli doth not beleue this  
but also many doctours in Theologye whiche  
are takē for wise. Yea the deuyl hath also this  
faith as saith S. James: The deuyls beleue &  
tremble. For (as we haue sayd before) the deuyl

### Of faythes.

Belieneth that hee preached, that he was deade, buried and rſen. This muſt we alſo beleue, but yet this is not the faith. wherof ſpeaketh the goſpell and S. Paule.

The thyrd faith is that we beleue that God may al thinges, and that he is righteous, good and holic. This faith haue al o the deuels and Judas had it alſo, and other diſciples that did miracles in the name of Jeſus but they were therfore neuer the better. For when thei boſted theym ſelues and were iorefull that by theire faith thei expulſed the deuils in the name of Jeſus. Jeſus Chriſt hath reſproued them ſaying: Joy not you that the ſpites be vnder your po were, but reioyce becauſe your names be wy- ten in heauen. Of this faith writeth. S. Paule vnto the Corinthians ſaying: If that I had al faith ſo that I could moue mountaignes oute of theyr places, and yet had no lone: I were no thyng. The iiii. fayth is oure Chriſten fayth, whereof ſo moche ſpake Jeſu Chriſte. Saynt Paule and Saynte John, and ſaye that it is the foundacio of chriſtedome. And this is th' faith wherof I ſpeake in this boke. None hath this fayth but they that put all theire truſte, hope, comfort, refuge and finally all theyr health in God alone ſeruing al theſe thinges in him and loking for them of him, and not of theyr deſer- uinges or good workes. Of this faith ſpea- keth. S. Paule ſaying: whoſoeuer call on the name of God ſhall be ſaued. And the prophete Jeremye: Blessed is that man that truſteth in the Lorde God. And Chriſt in the Goſpell Co- tentent that none that beleue in hym ſhoulde periſhe but ſhoulde haue eueraſtinge lyfe. And

Be, the faythe neuer ſo great yet is it not the lyuely faith in Chriſt vntleſſe it be of the na- ture to worke by charitie.

Luke. i.  
i. Cor. xiii.

Who ſo truſteth to haue a ny part of ſal- uation for his workes: haſte not the fayth in Chriſt.

Roma. x.

Hieremy. xviij  
Thon iij.

ii. Para. x.



Of .iiii. maner

in the booke called Paralypomenon Beleue in  
 youre Lorde God and you shalbe assured and  
 wpth out thought. Beleue hys Prophetes and  
 all happy thinges shall come vnto you. And al-  
 most all the Psalmes, all the prophetes, and al  
 the leaues of the holi Byble teache vs that we  
 muste beleue & hope in God by a stedfast faith.  
 wherof speaketh so moche Saint Paule the a-  
 postle, and whiche he prayeth so moche in all  
 his epistles. And as we haue abundantly sayd  
 in the Chaptres before none may comprehend  
 thys faith, but he that consydreth what was  
 the fayeth of Abraham: As wryteth. S. Paule  
 vnto the Galathians saying Abraham beleued  
 God & it is rekened to him for ryghtuousnesse.  
 For by his faith hath he obtained that he is cal-  
 led oure father and we be called his children in  
 the holpe scrypture, that is to saye, wee be the  
 childrene of the faith. For by the meane of our  
 faith wee be saued, as Abraham was iustified  
 by his fayth and hath gotten by hys fayth that  
 all they that shall haue suche fayeth maye lyke  
 wyse be iustified. For thys cause who so ener  
 hath not the fayth of Abraham, nothyng can  
 come vnto hym of that whyche Abraham bele-  
 ued. That is to say, when God is not thy hope  
 and thy comforte, when thou abidest not with  
 a stedfast truste vpon God when thou art not  
 redy to suffer and endure all thinges, namely  
 also the death for þe loue and honour of God:  
 And also to lose all that thou hast in the world  
 thou art not the childe of Abraham. For Abra-  
 ham was redy to all thynges wherunto God  
 would send him. Suche was Job when he  
 sayed: Albeit that he kill me I wil put my trust  
 in

Gala. iiii.  
 By faythe bee  
 we saued, not  
 because oure  
 faith deserue-  
 eth our iustifi-  
 cation (for it is  
 the gift of god  
 and can there-  
 fore deserue no  
 thyng) but be-  
 cause god hath  
 geuen it vs as  
 an instrument  
 to receyue ius-  
 tice by.  
 As Abraham  
 was readye to  
 do all thynges  
 that God com-  
 manded him:  
 so must euery  
 true faythfull  
 be.



**Of faythes.**

in him And the wise saith. Whatsoever thing come to the rightunus let hym not sorowe.

And. S. Paule sayeth who shall seperate vs from the loue of Iesu Christ: shall tribulation sword or death: And as. S. Peter saith: who is he that may hurte you if ye be haunters and folowers of goodnes. For al that ever cometh vnto the, whē thou hast this faith, be it of man or of the deuell all cometh to thy profite. As saith. S. Paule vnto the Romans To them that loue God all thynges be healping and a hauncement to good.

And therefore prai we alwayes that the will of God be done. For as he is not hercome (as he said him selfe) to do his will, but the will of his heauēly father, So shal not the good Christen desire that his owne will be done, but the will of God. And therefore shalt thou bere al thynges patiently as dyd Abraham with a stedfast faith knowing surely that God will not forsake the for God is thy father and thou art his childe. And it behoueth that he do with the what him pleaseth. For seying that he is all good he will nothing but thy health.

None can haue suche a faith if he haue not therewith the loue of God. And he that hath the lone of God, hath fulfilled the lawe for all the scriptures teache vs none other thinge but that we loue God w al our herts & our neryghbour as our selfe, as it is writē by. S. Math. None is a true christen but he that hath thys loue. No other be rather hypocrites thē Christē For all good workes whiche be not done by charite, and of good will are all synne before God as sayeth. S. Austyn: He that doth good

gagyste

Job. xiii.

Rom. viii

i. Peter. iii.

Yea, it is profitable for the faythfull that they doo some tyme fall thorow the weaknes of y fleshe for they do ther by know their owne weaknes.

Romans. viii.

Math. vi.

Thon. h.

If carnall fathers wyl not forsake theyr children, much les wil Christ.

Math. xxii.

Of illi. maner

Lyke as the e. agaynst his will, he doth euill, albest that, that  
 wyl we do aga - he doth be good. For all that I do agaynst my  
 inst our wil is wyl I hate it. And when I hate the commaun-  
 not imputed to demerit I hate also hym that hath commaunded  
 vs: so is not þ it. And as long as the person is suche he maye  
 good accepted not be ryghtuous for none may be rightuous  
 of God, which but he that kepeth and fulfilleth the commaun-  
 we do agaynst demerites of God by charite, and with a ioyful  
 our wyl hert. And this is a singuler grace of God. And  
 Not that anye therfore maye none be proude of it, for he can-  
 man can fulfil not haue it of him self. So hath a mā nothing  
 Goddes com- of hym selfe wherwith he may exalte hym self  
 maundemente for without God cā we do nothing. As Christ  
 by executynge hym selfe saith without me can ye donothing  
 euerye thyng No not once haue of our self on good thought  
 therin commaun- as saith. I. Paule. What haste thou that thou  
 ded: but becau- hast not receiued wherfore ther is no way more  
 se themembres sure to come to euerlasting lyfe then to humble  
 of Christe by himselfe before God, and to pray him humbly  
 faith, (who cā of mercy nothing trusting in his good workes  
 not be voyd of but wth a ferme trust forsakyng hymselfe to  
 charite and a knowledge alwayes to God his imperfection.  
 wyllynge redi- For we can come to nothing by our good wor-  
 nes to do all þ kes if we put any trust in them. For thei ar no  
 ly in his pow- thing els but sinne, and stinkynge before God,  
 er to do þ ar ac- whē God helpeth vs not by his grace. As saith  
 compted to ful Este. We are all made vnclene and al oure  
 fyl the comma iustyce is as it were a clothe of a woman that  
 undemētes be suffret h the fluxe of blode. And therfore I can  
 cause Christe neuer merueyle ynough that many of the rely-  
 fulfilled them. glous parls would make other partakers of  
 To these oyle thei good workes, by brotherhoodes yeldes i  
 sellers shall fraternites, sayng that Christ saith in the Gos-  
 Christ sende þ pell: After that ye haue done all that to you is  
 folys virgins commaunded, saye ye, we be vnprofytable ser-  
 whyche shall

mautes



### Of faythes

uantes, we haue done but our duetie. For none can do to muche. None dothe more then he is bound to do, but onely Iesu Christ whych onely (as sayeth. S. Peter the apostell in his. ii. epistle) Peter did sinne nether was ther decypte fofid in his mouth) hath done that he was not bound to do And (as saith S. Prophete Esaie) hath taken vppon him all oure languozes. And all oure sorowes dyd he beare, he was wounded for oure iniquities, he was beten for oure offences, and by his crypes and spottes were we made hole.

This iustice was onely perfect iustice for he hath done that he was not bounde to do. But we of oure selues whē we do oure best yet can not our iustice be perfect whē after our aduice wee do more then wee are bounde to do yet be we vnrightrous and if we will be rightrous so must Goddes rightrousnes make vs rightrous. For as sayeth saynt Paule, Christe of God to vs is made wysedome, iustice, satisfaction, and redemption, to the entent that (as it is wyrtten.) He that reioysseth shoulde reioyce in the Lorde. Saynt Paule also teacheth vs in al his epistles that Iesus Christ is oure iustice and that by hym we shal be saued and by none other. Nowe seest thou well, that none can do to much. For of hym selfe none can do ynough and that we muste take our comfort of the satisfaction of Iesus Christe. Then why will some sel vnto vs theyr merites and good workes and make vs partakers of them. And if it be not that such hypocrites forsake theyr trusting vpo there good workes & that they lette for to truste vppon the iustice and satisfaction

byng no oyle in their lāpes.

i. Peter. ii.

Esaie. liii.

If the obseruyng of all this is commaunded vs wā not make vs iust. what workes may we do to be iust therby.

The pharises did, and so doe we many thinges that we are not commaunded to doe: leaueyng in meane tyme those thynges on dō whych we ought and are commaunded to do.

Because many coulde not else be almyghtie.

of



In what thyng  
of Christ they them selues shal neuer be saued  
Ye ople sellers For the Pharisey had done many good wor-  
kes but bycause that he stode wel in his owne  
che that ye bee concepte he glorified and boasted him selfe ther-  
destitute your of, therfore he was forsaken of God.  
Selues

In what thing lyeth the Christen-  
dome. Chaptre. xiiii.

Thus doth  
God rewarde  
good workes.  
He purgeth e-  
very vine bra-  
ynche & byn-  
geth furth fru-  
it to the entent  
it may bypnye  
more plenty of  
fruite.

The waye to  
wyn the kyng-  
dome of God  
by strong had.

**T**hen lyeth the verve Christianitie in  
this thing, that thou do all thing, that  
Charitie proceeding fro thy sayth iud-  
geth to be a greable vnto God. And  
when thou hast all done with the lest euil that  
thou canst, that thou iudge thy selfe yet an vn-  
profitable seruaunte, and that by all thy good  
workes. & hast yet deserued nothing, or if there  
be any thinge well done that it appartayneth to  
God albeit & by his goodnesse he will reward  
the goodnesse that he hath done hym selfe by  
his holy spirite being in vs. And therfore haue  
we nothyng but that that cometh of God vp-  
pon whōc we muste abyde (for as I haue often  
sayed, Christ is oure iustice & is to say Christ  
hath satisfiēd for vs not to thintent that we  
should not satisfie but bicause we can not sa-  
tisfye. And whan one vnderstandeth thys he  
seeth wel how he should humble hym selfe be-  
fore God and in whom he shal seke his health  
And when we thus distruste in oure selues of  
oure good workes, we shall forsake our selues  
and stycke wholly to God with a stedfast faith  
and perfect trust. And so doing we make force  
vnto the kyngdome of heauen. And thys is it  
that God requyeth of vs and then he holdeth  
to vs his promyse, and he iustifieth vs when  
we dye with suche a trust not for our workes,  
but

**Christendome consisteth.**

but for his holy name: for he hath promised vs that we shal be his children. So brought he the children of Israel into the lande of promission not by theyr merite (for they were many times rebelles, and murmured agaynste hym) but to fulfyll his promyse. For he had promysed it to Abraham, Isaac and Jacob.

This lande of promisse is a trope or figure of the kyngdō of heauen.

So shall not the Christen distrust al be it he finde no good in him selfe, nor in his owne vertue, but he shall yeld hym selfe wholly to the mercy of God and are pardon of his imperfection with a perfayt trust cōsidering how grete loue Christe hath shewed vnto hym. And thus doing he getteth an hope and trust in the goodnesse of God, and beleueth stedfastly that his synnes are forgyuen not by his good workes (for when they be compared vnto the goodnes required of God there is no comparison) but by Iesu Christ to whom he putteth his trust. For Iesu Christ possesseth the kyngdome of heauen, by double ryght.

When we acknowledge our owne imperfection, than are we made perfect by Christ.

Fyrst for because he is the Sonne of God and very inheritoure of his realme. Secondly, because he hath gotten it by his passiō and death. Of this second ryght he hath no neade, & therefore he geueth it to al thē that beleue and trust in him and in his promyses. For as God father loueth Christ, he loueth lykwyse al them that loue hym and beleue in hym.

By this wyse are we the inheritors of eternal kyngdome, wyth Christ.

So there shal none discomfort himself whē he shall dye, but he must beleue surely that he shalbe saued. And albest that one haue not deserued by his good workes, yet neuertheles he must beleue because of the promys of God, for God hath promised it to al them that beleue it.

If God might breake promys we myghte de-



trust him inea-  
surynge him by  
our selues, but  
hee is altoge-  
ther true, and  
cannot breake  
promyse, as  
we do.

The smale nu-  
ber of them þ  
die ioyfully, de-  
clareth howe  
few haue this  
knowledge &  
sayth.

### Howe that we shall

And if we beleue it he oweth it vnto vs be-  
cause of his promyse & because that he is true.  
But if God had promised heauen vnto vs be-  
cause of our workes we should euer be vn-  
sure of our health, for we should never know how  
much nor how longe we must labour, to be sa-  
ued and should be euer in thought that we had  
done to lytle, and that more is woe shoulde ne-  
uer dye ioyfully. But God woulde assure vs  
of heauen by his promyse to thintent that we  
shoulde be certayne & surr: for he is the truth  
that can not lye. And also to thintent that we  
shoulde haue trust and hope in him. Notwith-  
standyng that after the greatnes and multitude  
of oure synnes it seme to vs a thyng impossi-  
ble, yet alwayes we shall beleue it wythout any  
doubte because of his surr promyse. And who  
so euer knoweth this he may ioyfully dye and  
abyde the iudgement of God whiche els were  
intollerable.

### Howe that we shall not sorowe for fear of death. xv

#### Chaptre.

Deathe of the  
body is the ga-  
te whereby a  
christia entreth  
into eternal  
lyfe.

The health of a Christen lyeth not in  
thys lyfe or in that, that one lyueth  
longe in this woylde, but rather in the  
death. For we can not be saued but by  
death. Therefore the death in him selfe is not  
euill but is rather to be desired. As dyd saynt  
Paul, saynt Martyne, saynt Austen and ma-  
ny other sayntes whiche desired all the death  
for in this life there is no profit, but alway to  
synne more and more, and alwayes vnbredye  
to dye. Therefore thou shalt diligently studie  
and exercise thy selfe in thys present booke, and  
in



**Not feare death.**

In the sayth wherof I haue muche spoken of,  
and the forsaking thy selfe entierly thou shalt  
trust vnto the grace, mercy & good wil of God  
alwayes rather desiring to dye & to be w<sup>th</sup> God  
then to lyue here any longer. This shal thy spi-  
rite desyre. For the flethe can not desire suche  
thynges. And so shalt thou holde thy selfe sted-  
fastly vnto God beleauinge that thou arte his  
chylde & that he is thy father & that thou belon-  
gest to him. For God hath boughte the agayne  
and hath made the his chylde & his heyre when  
þ were yet his enemy. And if he haue boughte  
the when thou knewest him not howe muche  
more wyl he now take the to mercy whē thou  
knowest him, & when thou arest mercy wyth a  
stedfast sayth & trust in him. And because a mā  
can not lyue here without synne, therfore he cā  
neuer satisfie vnto God for his synnes. And  
for this cause shall the christen willyngly yelde  
him selfe vnto the death for the loue of God:  
As Iesus Christe hath done for vs. And by  
such a willing death which is taken w<sup>th</sup> a good  
wyl by suche sayth and truste, and also by  
the loue that we haue to God all synnes are  
clearly defeated and put away. For none can  
do more great penaunce then to dye wyllyng-  
ly for to fulfyll the wyl of God. Therfore  
thou shalt not be sorre for death, but thou shalt  
forsake wyllyngly and wyth a ioyefull herte  
all thy goodes and all thy friendes for to obey  
God. They þ dye wyth suche a courage & such  
a trust in God, it is a certayne signe that they  
be saued. And to thynke þ noneshould feare o<sup>r</sup>  
be discomfote by death. Christe is fyrste deade  
him selfe & hath takē away the power of death

Yea, the flethe  
desireth the cō-  
trary.

We know him  
whā we know  
our owne wes-  
kenes

This penaunce  
passeth al fry-  
daies fast.

The spiritual  
man reioyceth  
in death, for in  
death he ouer-  
cometh his ene-  
my the fleth.

Christe dyed þ  
he myght trye

## Howe that we shall

umphy ouer death, as deth by synne had triumphed ouer man.

Osee. xiii.

i. Corin. xv.

Nature byn- deth me to lament the departinge of my frend, but faith biddeth me reioyce because he hath escaped death for euer.

i. Testa. liii.

Christ sorowed to dye and wepte for the death of Lazarus, declaring thereby that he was man. But as concerning his owne death he referred all to his fathers wyl, and as concerning Lazarus, he raysed

None shall haue horroure of þ death if he haue this sayth for it is now none other thyng but a doze and entrey wherby one goeth from this lyfe temporal vnto the lyfe eternal. For Christ sayth by the mouth of the Prophet Osee. Death I wyl be thy death. And s. Paule sayth Death where is thy victory. Wherfore, the folish custome and maner of weeping, bewailing and taking of sorowe for the deade as

though we had no maner of hope or beleue on þ other lyfe: is much to be rebuked. Let the paynims wepe and waile, which haue no hope of euerlastyng life. I maruaile þ we be so muche Infidels seyng that s. Paul teacheth vs not to be sorry for our frendes dead, sayng vnto the Thessa. My brethren we wyl not that ye be ignoraunt of them that slepe, that is to say of them that be deade, to the intent ye shoulde not be sorry as are other that haue no hope. Behold, s. Paull calleth þ death none other thing but a slepe from the whych Iesu Christ shall wake vs at the daye of iudgement, And if we haue such a sayth, as is that whereof I haue nowe spoken: we shall be nothyng sorry, but rather ioyful when any dyeth. Whosoever is sorry for such thyng he sinneth. For he is sorry that the wil of God is done. Then let none be sorry therfore, for it is but al foly & infidelitie.

Thou shalt not ordayne where thou wylt be buried, or what stone thou wylt haue on thy tombe, for it is all pryde and vayne glory, and profiteth nothing: yea, it is great sinne before God. For it is all one before God if thou bee buried in the Church, or in the church yerde, or in any other place. All the pompes and ceremonies

not feare death

monies, wherewith the dead are buried is more hym fro death instituted for the profit and aduantage of the to declare that liuyng, then to helpe the dead. For they prof it he sorowed not or helpe nothyng at al vnto the dead. for that his bo

The best preparation vnto death is to leue dy was deade, nothyng in this world, so set his hert on nene but for that earthly thyng: but so to inreat and vse al tem through infidereal thynges that one may be alwayes ready litte, the greates to forsake them, and to loue better to be with multitude of God then here. Mylt thou nowe knowe who world shoulde dieth helthfully, as far as man may haue knowe: remayn styl in ledge. He semeth after the scripture that whē death.

a man or a woman hath leuyng conuersion He that liueth with his neightbour, or if they be married to ge- wel cannot die ther in an holpe loue, glad to here talkyng of any sic.

God, geuyng willyngly after their powet for Gods sake, and are not sorry or discomforted for the losse of their goodes, or of anye other aduersitie, willyngly comfortyng the desolate and dyeth in a stedfast fayth, and wyth good wyl, it is not to be thought that such a person shoulde not be saued Now for because I haue much spoken of the fayth, and how we be the chylidren of God, I wil write howe all estates shoulde lyue, & of euery estate alone a doctrine after the Gospel and Epistles of saint Paule. And fyrst of Monkes and Nunnes.

Of the lyfe of Monkes what it was in tymes passed.

The. xvi Cha.

**I**n times passed ther were no holier pat-  
sones then monkes. And all they that  
woulde lyue accordyng to the gospell  
were wonte to gyue theym selues vnto  
that lyfe, because they had a more greaie occa-

F.iii.

sion



### The Monkes lyfe

If we had such Monkes now no doute we should delyght to here theym named.

They wer not lordes of the parliament.

They toke not Marrymonye for an vnclene thyng.

These were Gods abbotes

These .iiii. kindes of Monkes may be applied to the .iiii. horsse that are described in þe Apocalyps.

These wer the whyte horsse whose lyfe & conuersation was bryght & orient.

tion and healpe to leade a good lyfe, then with them of the worlde. A parson might better kepe his symplite, chastite, sobrietie, humilte and other vertues in suche assemble of holy parsons then he could do among the seculars and worldly. Whiche sought but thynges carnall. So was then the lyfe of monkes the fountaigne of christendome. But thou must know the monkes of þe tyme were far oher the of this presēt tyme. They made no vowes nor promyses as they do now. None was the constrained to chastite or to other vertues against his will. They were subiect and obeisant vnto the commaundement of theyr Abbot willingly as though God had commaunded them. For theyr superiours commaunded theym nothing but the commaundementes of God and of the Gospel.

And because I maye not reherse the lyfe of all Monkes I will speake here of .iiii. maner of Monkes to thintēt that ye may knowe how the lyfe of monkes is chaunged.

The first monkes was Helyas and Heliscus the sonnes of Ionadab, the sonnes of the prophetes. S. John Baptist, and other lyk. They were parsones lyuing in the abstinence, in wilderness. But the lyfe of theym hath no maner similitude vnto the lyfe of our Monkes now a dayes. Not long after þe our sauour Christ is ascended vnto heauē, is there come an other sect of Monkes, of whom writeth Philo and Eusebius. These Monkes had ther beginning of the disciples of Marke, with them dwelled womē and liued to gyther seprate frō the people in sobriete, chastite and loue. And they lauded

In tyme passed

ded God wyth redynge of the psalmes, wyth Act. iiii.  
fastinges and prayers: And liued holily after These were þ  
the life whiche thapostles had first enterpry: redde hourse,  
sed among whome al thinges were comon. As who notwith-  
wyrteth. S. Luke in thactes of thapostles standyng they

Many haue folowed the lyfe of these Mō: liued in wilder  
kes here as. S. Efreim, S. Machaire, S. Hier: nes dyd often  
rome, S. Heliodore, and many other holy per: tymes Med  
sones that thē were in the world as a mā may their bloud for  
perceiue in the bokes of i. John Chrysostome. the testimonye

Of suche life was also. S. Martyne wyth of Chyyst  
his bretheren. Thei were not idell but wyting  
of bokes and labouring wyth theyr hādes for  
to gatt theyr expences. They made no vowes These Mona  
nor professyon. Every one mought eate faste kes made none  
and read when he wolde lyk: as dyd the secu: other vow thā  
lers. Thei came many tymes togyther to com: the bowe of  
munion & prayer. They had no certayne ma: Baptisme in  
ses, nor houres to syng dayly. And when it defence where  
was noyous vnto them they myghte auoyed of did many of  
out of the company, for they were not cōstray them suffre  
ned there to abide by any profession. And whē deary.  
a byshoppe or an herdman dyed they toke cu-  
stomably one of these monkes for a newe by-  
shoppe and herdman, for they were then holy  
and lettered persons.

And after them came the thyrde secte of mō: These were þ  
kes, of the whiche was S. Benet Mōtanus blacke hourse,  
Gregorie, & other monkes, of the ordie of saint geuen to posse-  
Benet. In that tyme was the lyfe of monkes sions & welth,  
somewhat charged wyth a certayne numbre quietnes, and  
of psalmes, with certayne prayers, wyth onc glory of the  
certayne habite & ordie: & w other ceremonies. worlde whiche  
Neuertheles Saynt Benet dyd not charge his is darkenes be  
ordie, but submitted al vnto þ discretiō of the fore God

f. iiii.

Ab:



### The Monkes lyfe.

And yet was Abbot to dispence chaunge and do all thinges the Gospel of accordyng as he should thinke it best conuenient God freely pre after the tyme. And becaule they were men of ached in those holpe lyfe the Cyticens toke of theym to theyr dates, without pastours and bishops. So came it afterward any restraynte to passe that the princes and grate parsonages of any gostlye haue had fauoure and loue vnto the cloisters, libertie

and haue gyuen them moche goodes & possessions, and haue founded newe monasteryes, so that they be thus multiplied in the worlde, as thou mayste see. And becaule that to moche goodes and possessions haue bee gyuen vnto them theyr good discipline and lyfe is by lytell and lytell brought to nought and corrupted by riches. So that they haue eterprised to make sumptuous buildinges, costli vestmentes, and haue begonne to eate & drynke delycately, haue bought precyous vessels, chalyces, and other ornamentes in theyr churches. So haue they enterprised to lyue, not as Monkes but as Lordes. Bi these thinges here is cloked þe spytte

Marke howe and loue of God. Thus leauing the spytte they grewe in haue taken the fleshe ordeyning all theyr holp idelnes to the nesse in fozein, and outward thinges, and care abomination monyes, as in reding theyr houres, in singing, of al fleshy ly in keneling in habites and many other ceremonies. But humylyte, contempnibilite, sobriete, paciens and pouertye they haue forgotten.

And bi suche meanes is the lyfe of Monkes come vnto voluptuousnesse and vnto alidantise by thabundance of ryche. Thus haue they begonne to be ydel, and would not get theyr expences bi labour of theyr handes, as it was ordeyned at the beginninge. Thus by idelnes are they come vnto all euell peruersitie and by grete



In tyme past.

grate hepes be they fled out of theyr cloysters Monkes and Nonnes. The was it ordeined (as it semyth) that before. S. Bernard is tyme the monkes did make professyon.

After that the lyfe of Monkes was so corrupted: came. S. Bernard to cloyster and then were the Monkes reformed. Then dyd they agayn dilygently take theyr estate and began againe to charge theyr ordre wyth professyon and promysse and haue made manye statutes after the whiche they mought liue, and wherby they might compell men therto for the willing spryte was clere extract in them.

After this is comen the.iiii. secte of Monkes. As Robertus, S. Dominik, S. Frauncis. And of them are nowe comen many sectes, as þe obseruauntes, freres minours, Collettres, and Martynians. S. Dominik hath byn as fertell as. S. Fraunceys. And thus be the cloysters and Monkes multiplied without nombre. But the greater that the nombre of Monkes and Nonnes hath byn the greater per hath verue and charite ben minished so they haue be gonne to make diuisions and parties the one against the other for to knowe which of their orders were most holy and better then othre and many other folyes. After thys haue the Monkes gotten popes and cardinals of theyr relygion. And allso they haue purchased and gotten to the despyte and contempte one relygion of an other manye pryncples, pardons and auctorities to make comfrayres or brotherheades, for the seculars whome they make parttakers of ther good works as though they dyd more then they are bounde to do. Not with

They fled fro the order that the secod Monkes kepte, and became of solitary menne, most busied w matters of þe worlde Marke of what occasion the Monkes had so straight rules.

Nowe cometh the pale horse whych is naught else but hypocrisye these sectes began, yea, they perfourmed the suppression of the worde of God that their hypocrisye myght not bee espied.

Luke. xvi.

**T**he cause whi  
the numbꝛ of  
Monkes incre  
sed so greatly  
was for that  
they wer M<sup>n</sup>  
kes by name  
only, and not  
after the signi  
fication of the  
name.

**H**ypocrisie (if  
he be marked)  
wyl vtter hym  
selfe.

### The Monkes lyfe

wyth standinge that Christe hym selfe sayeth  
in the gospel: After that ye haue done all that  
to you is commaunded: yet say ye: we be vn  
profitable seruauntes we haue done but that  
whiche we were bounde to do. Thus are the  
cloysters and monkes multiplyed, and al cha  
ryte among them mynished. In tymes passed  
was the lyfe of monkes a departing fro the  
world now they are called Monkes whiche  
in the myddes of the world by and sell iudge,  
drinke, eate and be conuersaunt lyke seculars,  
and yet wyl still be called Monkes or rather  
religious. They do the better to be called reli  
gious then Monkes after the lyfe that they  
lede now. For M<sup>n</sup>kes after the greke worde  
signifieth solytarye or lpyng alone as they  
were wont to lyue by fore tymes when they  
lyfe was good and holpe. But religious after  
the latyne ys bonde and subiecte. For what is  
nowe the lyfe of the religious but a supersti  
tion subiection vnto certayne vayne ceremo  
nies. Therefore they may nowe by good reason  
be called religious, that is to saye, captiues im  
prisoned in a ceremoniall lyfe and all Iudaic  
call, for asmuche as they keepe not theyr ordie  
liberally, and wyllyngly, but for the moste  
parte by constraynt. But theyr intent is not  
to be called religious for thys cause. For thys  
worde religious betokeneth sometyme, holpe  
and geuen to the seruice of God. And therefore  
they woulde so be called entending to be take  
more holper, then other. All be it that the apo  
stle sayth: If any man thynke that he is some  
what when in dede he is nothyng, the same  
deceyeth hym selfe in his imagination.

Alwayes

**In tymes passed**

Alwayes in old tyme reyned all vertue among the religyous. They haunted not the worldly people and therefore myght they well be called Monkes, that is to saye, solitarie lyving alone & also religious that is to saye holie bounde vnto all vertue. But now we shall fynde nowhere no greater eaters, banketters, drinkers, (I dar not saye drunkards) chidinges nor enuy taken among them. They thinke that whē they keepe theyr rule outwarde in habite, knelyng, bekyng, syngyng, readyng, fastyng, sayyng of masse, and in other semblable ceremonies, that they be then sayntes and vertuous. All be it that all these thynges thus done wythout the spirite and free wyll be nothyng els before God but supersticion, pryde and hypocrisie.

Thus do they dayly encrease theyr supersticious ceremonies trustyng there vnto because they haue not the same sayth and spirite that the religious had in tymes passed. Before tymes the loue of God steared them to do suche thynges. Nowe they do it all of a necessitie as though they could not be saved wythout such thynges, makynge to them ydols and Goddes of the workes of theyr handes. Then howe is it nowe a religious lyfe? I see nothyng wherefore one shoulde entre into religion.

**Whether the lyfe of a Monke be better the lyfe of a comon Citizen. Chaptre. vii.**

**T**he lyfe of monkes as it is now vied in the world is none other thyng but a secte and therein lyeth no more holines then in the lyfe of a good housholder.

Wherefore the state that the Monkes be come to now a dayes is muche to be blamed.

**And**

A great alteration to be made of spirituall souldiers, the studious followers of the fleche.

This Monke hath infected all christendome

Note, þe thynges indifferent are good, whē þe loue of God steareth vnto, but whē we do them of compulsion & not of fre choice but rather as bonde thurunto: they are superstitious & naught.



### The Monkes lyfe

**Ray,** then wil  
our good Monk  
be a shamed of  
his part.

And if thou wylt knowe, that I say truth co-  
pare the lyfe of a good household vnto þ lyfe  
of a good Monke, and behold whych agreeth  
most vnto þ doctrin of þ Gospel. The Monke  
is obeyſant vnto his Abbot, Prior, or warden  
The household vnto his pastour or herdman  
in that it pleaseth hym to commaunde him in  
fastynges, holydayes and suche lyke and that  
manye tymes moze willingly then the Monke  
to his Abbot.

The Monke promyseth pouertie but he ne-  
uer wanteth as sayth Saynte Barnarde. He  
is fedde and nourysed of the good of other  
garned by the labour of other. He geueh to  
none but receyueh euery where. The househol-  
der liueth not of almes as doth the Monke or  
fryer, but garneth his liuyng with the labour  
of his handes, yea, he geueh almes accordyng  
to his power. So is bettet herein the househol-  
der the religious: For Christ himself sayth  
that it is moze blessed to geue then to receiue.

**Act. 2**

If it be soint: The .iii. thyng that the Monke promyseth is  
cattid to looke chastitie, neuertheles the state of Matrimony  
on a womā to pleaseth God also, for he hymself hath insti-  
tute it. The Monke promyseth to kepe þ rule  
howe can our of mā. The household is cōten: with the pro-  
good mōke be myse that he hath made at the font of Baptis-  
cōpted so good me so that he may kepe it wel. For þ good life  
as þ good hou lyeth not in much promysyng, but in kepryng  
holder in this wel þ whych one hath promysed. The Monke  
pointe.

relopyeth because s. Francis or s. Dominicke  
is his superiour. The household holdeth God  
for his superioure. The Monke hath the rule

Loke how the of a mā. The household the rule of God, that  
rules differ, & is to say, the Gospel. The why wyl the Monke  
hold

**Excelleth not ours**

hold hym selfe moze holy then the cōmon hous-  
holder: God is equally lyke nygh vnto al thē  
that loue hym wīth al theire hert, and lyue accor-  
dyng to the Gospel, be he Monke or Channē  
reguler or secular. The abyte of Monkes nor  
their ceremonies cānot helpe theim when their  
hert is not good, lyke wīse as the secular abyte  
cannot hurt the secular when the hert is spiri-  
tual. For the perfection of Christendome lyeth  
not in meate or drynke, or in other outward  
workes, as is fastyng, praiyng, with þ mouth  
watchyng, readyng, singyng, duckyng with þ  
head, knelyng or in any other outward thyng  
semblable. As testifieth s. Paule vnto the Ro-  
maynes, sayng: The kyngdome of God is no  
ther meate nor drynke, but it is righteousnes,  
peace, and ioy in the holy gost. If thy hert and  
intent seke none other thyng but the honoure  
and will of God, if thou reioyse þ thou mayst  
do and suffre althyng for the loue of God thē  
art thou sure that thou louest God and that he  
loueth þ. This let euery religious know that  
he maye not thynke that he shalbe iustified by  
his outward workes, or that he is any thyng  
better then the secular mā: As at this day (God  
amend it) we se that many religious esteeme thē  
selues so holy, as though thei alone were chri-  
ste. And thereof many tymes the seculars take  
cause to blame their owne lyfe when they be-  
hold the lyfe of the religious. They praysē the  
state of religion, because they regard only the  
outward workes, and playne, that God hath  
not called them to such a lyfe. When the reli-  
gious heare this, thei glorifie herein, truste in  
their workes and thynke that it is euen so and  
that

So do the folo-  
wers also

God iudgeth  
not by the out-  
warde appe-  
raunce, but he  
serch the herte  
and the raiues

Yea, they call  
thē selues spi-  
ritual, and vs  
temporal, so  
much more ho-  
ly then we wil  
they be.

Thus doth hi-  
pocritie decei-  
ue men.

### The monkes lyfe

Wayngloze is  
a soze tempta-  
tion, for as  
much as the  
flesh is alway  
desirous ther-  
of.

A holy lyfe, as  
holy as þe byrd  
leadeth in the  
cage.

Marke howe  
religion amen-  
deth a christen  
in these our  
dayes.

The Monkes  
meditation at  
the hour of his  
death it shalbe  
answered vn-  
to theym seeke  
your rewarde  
at him that bad  
you do these  
chynge

that they be more holy then the other, This is  
the most dangerous temptation þe a religious  
mape haue for by this temptation they begin  
many tymes to trust and abyde vppon theyr  
good workes notwithstanding that they be of-  
ten done a gaynst theyr williche can neuer  
be good. As at this day we se how many Mon-  
kes & Nonnes lyue in theyr cloysters against  
theyr wil: And al that they do procedeth fro an  
hert constreyned and not voluntary. And out-  
dare they not go for shame bicause they haue o-  
therwyle prompted. And they curse oft tymes  
all euil to them that haue counceyled them and  
broughte them in to that religyon, and woulde  
fayne that theyr cloyster were burned. And so  
be they neuer content in theyr hert neither can  
finde any rest of conscience and be then moche  
ferther from God then they were when they  
were seculers. Suche people oft tymes do many  
euilles toward them selues by impacience and  
rebellton agaynst God, They do nothyng by  
loue that they haue to God or bicause þe they  
belcue them selues to be the chyldren of God  
but onely by constreint and agaynst theyr wil.  
And when they must dye they trust and sticke  
vppon suche holye workes by theym doone a-  
gaynst theyr hertes and by constraint of the  
ordre and thinke even thus. Behold dere lord  
my lyfe hath byn to me hard & bitter: I haue  
oft tymes had euyl: I haue alweyes abyden in  
my Cloyster, I haue kept myne ordre, I haue  
valtantly fought vnto the ende, gyue me now  
the crowne of gloire, and the euerlasting lyfe.  
In all the worlde ys there not more daunge-  
rous synne then this peruersitye and hypoc-  
ryse. It were better for suche people to wor-



**Excelleth not ours.**

from theyr cloyster: For synners knowynge theyr synnes and requiring pardon and grace be receyued vnto grace where as suche hypocrites are reprov'd of God: As we maye see in the gospel where God receyued vnto grace Marye Magdalene, saynte Mathewe, the good thiefe and many other open sinners: But he hath left the scribes and phariseis in theyr byndenesse whiche trust on theyr workes.

Ye fathers and mothers beholde well what ye do when ye put your chyldren into religion: For ye are causes of al theyr synnes. And it sufficeth them not to lyue alone in suche abstinence but they teach it them selues vnto other, whome they wyte in theyr confrayres and make them participant of theyr good workes whiche procede often from an euill wylled spirite whiche can neyther be good before God, for God wylle no constrained seruice. Neyther is there anye workes agreeable vnto God but suche as procede from fayth, charitie and out of a wyllynge herte.

And if God woulde haue suche a constrained seruice, he woulde constrainne the deuils to praye muche, to synge muche, to watche muche and to do suche other thynges.

But God wylle none of our workes, when he hath not oure hertes. And all the workes that we do daylye be agreeable vnto God if wyth all oure hertes we loue hym, beleaue and truste in hym.

And all the workes done wythout suche fayeth and loue be synne and dampnable before God, and if we stycke vpon them as though they were good workes.

Christ wil not take cure of them that yeld not them selues sycke

If al parentes had considered this thyng wel they wuld not haue constrained so many of theyr chyldren to be religious agaynst theyr wylles.

God esteemeth the hert of the doer, & not the worke

And

**The Monkes lyfe.**

Thoughe net-  
ther bee good,  
yet is it the les  
euyl to be an o-  
pen synner.

Judl. xi.

Mark. vi

What promys  
should seperat  
vs from the  
loue of God :

Better it is to  
be called apo-  
testa or forsa-  
ker of s. frain-  
ces order, then  
a breaker of p-  
myces with  
God.

Fewe in oure  
dayes haue en-  
tered into religi-  
on for any such  
purpose, but  
they could for  
Ghame saye no  
lesse

And so were it better for the to go out of thy  
cloyster and to be an open sinner and to know-  
lege thy misdoing before God as dyd the pub-  
lycan then so for to truste vnto thy workes as  
though God for them dyd owe vnto the the  
kyngdome of heauen But thou sayest: I haue  
promysed it I must abide. I say agayne: None  
is bounde to hold a promise whiche is contra-  
rie vnto his health: as dyd Iephte and Herode  
whych had byn better to breke theyr othes the  
to hold these promises, for none may promise  
nor holde a thyng that is contrary vnto his  
health. S. Fraunceis and. S. Dominike hade  
leuer that thou were saued in keeping the Gos-  
pel then dampned trusting vpon thy workes.

And it is better to be shamed here before the  
worlde then before God. But what is it that  
thou hast promised when thou madest thy professi-  
on: hast thou promised that thou wilt not liue  
after the promise that thou hast made at thy  
baptisme: Thou sayest naye, But therefore sayest  
thou I am entred into religiō for the better to  
fulfill the promise made at baptism. Then  
when thou perceuest that thou lyuest worse  
in the monasterie, then thou didest when thou  
wast secular, whie dardest thou not take againe  
the lyfe and estate wherein thou maist worke  
better for thy health wythout offendyng any  
parson but rather amend other: Or if thou, be  
entred into religion for to seche the health of  
thy soule and fyndest ther more noyse enuye  
drinkinge bankettes dysuicious, hatredes then  
from whens thou camest thou maist alwayes  
say I am come hyther to amend my lyfe. And  
I fynde that I waxe dayly worse: therefore I  
will

Excelleth not ours.

will goo, ther I maye amend my lyfe and serue  
God with more grate rest of conscience. There-  
fore I tell the that it is better to lyue wel in the  
worlde then yll in the monasterie and to truste  
vpon thy good workes. But thou must thinke  
not to leaue the cloister to haue libertie & carnal  
pleasure but onely to serue God more frely as  
sayeth. S. Paule. Geue not poure libertie an  
occasion vnto the fleshe. And none can giue the  
better knowlege herof the thyne owne consci-  
ence when thou arest it couceil for it deceiueth  
none but sayeth alwaye manifestly the trouth.

The world hath likewise his dangiers and  
hys peryles and it is impossible to lyue in the  
world without sin. Therefore when the religi-  
ous seeth þ he may be saued in hys cloyster, let  
him abide ther alteough he haue ther moche to  
suffre. But when thou percepuest that in thy  
cloister thou workest againste thy heal:h, thou  
mayste then retourne into the world wythout  
synne, & lyue according to þ Gospel although  
that it be greate shame before the worlde: For  
it is better to obey vnto God, then vnto men,  
as sayd S. Peter in the actes of thapostels.

Howe it is that the Monkes goo not  
forward in spirituall lyfe but waxe  
often worse. Chap:  
ter. xviii.

**W**ilt thou know whie they liue now  
thoughtfull in the monasteries and  
wherfore that ther be so many that  
woulde faine they were out? This  
happeth for noue other cause but þ  
they neuer entred for þ enter that they woulde  
haue entred. One entereth ther of necessity, to  
G.i. haue

Yea, it is good  
to lyue well in  
the world, and  
naught to liue  
euyl in the mo-  
nastary.

Gala. v.

The same may  
bee spoken of  
Lent and other  
superstitious  
obseruances.

The mortall  
fleshe cannot  
bee wythoute  
synne



The cause why Monkes

No meruayle though they þ entre for these so vngodly purposes doo lyue ther vngodly.

Delicate idelnes dulleth the spirit and quickeneth þ flesh, whych thyng made the Monkes, and now maketh the priores so sturdye fleshlynges.

A thyng too be lamented that the profession of baptisme is not as wel knowne to the christians as the profession of the regulers is knowne vnto them. And moze to be lamented that neither secular nor regular thinketh vpon that profession.

haue entred. One entreth there of necessitie, to haue his expences. And other to become a great prelate. The thyrde to lyue ydelly and to haue good tymes. Many for vayne glozy to be reputed holy, & deuout, to be honoured of the comd people, or so in preaching to shewe the selues that they be wise. None taketh þ estate wryth such a spirite & courage as somtime dyd saynt Fraunces or. S Benet. And therfore they profyt nothinge. But the longer they be there, the moze slouthfull they ware to do good. For to be ydle & to be nourished delicately dulleth vs and maketh the flesh rebel, so that they are the more enclined vnto lubricitie, vncleines, hatred enuy and slouth, then the seculars that labour with theyr handes. Some se the religious rede muche, pray, syng, watche, go wolwarde and were vble clothing. And this pleaseth the. That get a pleasure to serue God in suche a sorte.

They here say that euery body promisseth the kyngdome of heauen vnto the obseruauntes, so þ they keepe wel theyr rule, & by this meane conceyue theyr spirite & courage to learne thys lyfe because they consider not what thyng is promised them if they keepe wel the promyses made at theyr baptisme. And after that they be thus entred into the cloyster they here of none other thyng, they learne none other thing but outwarde workes, as readinge, singinge, watching, fasting and other like ceremonies. They know none other thing but that the summe of all perfection and health resteth in these thynges. So thinke they that they haue the principall part of al perfectiō & that they are sure to be saued when with great vniust & tediousnes they

**Waxe worse and worse.**

they haue accomplisshed and obserued these outwarde thinges. And because they thynke thus they abyde hanging and trusting in such thinges. And so come they neuer vnto the holy and blessed spirite of saynte fraunces or of saynte Benet. They haue neuer experience howe it standeth wyth a spiritual hert: for they know not what thinge they should do wyth inforth. They thinke that all lyeth in outwarde workes, and because they come not vnto the spirite therefore abyde they so colde werpe and Southull. And so recule they moore backward the they go forward in goodnes. And commonly whē they haue lyued in their religion. xx. or. xxx. yeres they are lesse worth, as vnto the purpose of health then they were at theyr entre. For they haue nought gotten there but a good estimatiō of the selfe of theyr good workes supersticion & hypocrisie. They haue not yet ones tasted the sobriete and lytell estymacion that the spirituall parson beareth in his hert of hym selfe for they abide alweys in the flesh and in the lettre of theyr rule and of the commaundementes. And they do nought by loue nor wyth good hert. And as long as they kepe thus theyr ordre they are repproued of god wyth the Pharesey. For if the lawe of Moyses and the ceremonies whiche God him selfe did ordeyne might iustifye nor saue none (as writeth saynt Paule the Apostle in all his epiistles) howe moche lesse may a monke be iustified by his rule and ceremonies whiche be instituted by men. Wherefore we must serche al in the hert and in the spirite wherby we may be iustified.

They seke for  
a Pharisaical  
iustice.

Se how these  
cloisters a med  
mens' lyues.

These menne  
must be called  
spirituall, and  
yet they know  
nothing of the  
spirit.

Luke. xviii.

The Monke  
geteth asmuch  
by his rules as  
the Pharises  
dyd by his, for  
they are bothe  
of one nature.

G. ii. For



The cause why Monkes

For the outward workes whiche we do with  
out the spirite be sometyme called fleshe by  
Christ in the Gospell. Suche fleshe profiteth  
nothyng: It is the spirite that quickeneth as  
Christ saith. That is to say: All outward and  
forayn thinges seme thei neuer so holy if thei  
proceade not frome the spirite fulfilled with  
fayth and loue. That is to say: if it be not done  
by Charite and loue ioyfully by the mocyon  
of fayth & trust that we haue to God. Al suche  
thing seme it neuer so holy or haue it neuer so  
goodly apperaunce profiteth nothing but ra-  
uencions holp, ther hurteth and maketh an hypocrite. For  
seme they ne- seing that God is a spirite he ioueth nothing  
uer so godlye. but that whiche proceedeth from the spirite as  
he him selfe sayth in the gospel. Saint Paule  
oftymes calleth suche outward workes ele-  
mentes that is to say Commencementes and  
he me te nouris- entrees into christendome: as though he wold  
ment for the say þ such thinges are ordained & instituted for  
that be not yet them that begyn to take vppon them the chri-  
strong in christ stianite: As the childe of the schole learne first  
and able to di- they. A. B. C. He warneth vs also that we  
gest the higher suffer not oure selues to be deceyued and that  
misteries. we serue not nor abide subiectes to suche ele-  
Collos. ii, mentes, but willet that we shoulde procede  
vnto the spirite. For whate profite shoulde a  
scholer haue to abide al his lyfe in his. A. B. C.  
and learne no ferther No more profit bringe  
the workes without the spirite and fayeth.  
Moreouer oure sauour Christ calleth them  
mannes constitutions sayng, They honour  
me in vayne teaching doctrines and commaū-  
dementes of men, Saynt Paule also calleth  
them bodily exercitacion, that is to say thyn-  
ges

Ihon. vi.

It is not oure  
hauiug, anoin-  
tyng, blessing  
and crosseynge,  
that can make  
our fleshy in-  
uencions holp,  
seme they ne-  
uer so godlye.

Galat. iiii

He calleth mil-  
ke me te nouris-  
ment for the  
strong in christ  
and able to di-  
gest the higher  
misteries.  
Collos. ii,

Math. xv

i. Timo. iiii.



**Ware worke and worke.**

ges wherby oure body is onely exercised, busied and letted to do worke. Thei of them selues profite nothing vnto oure soules. For he sayeth, exercitacion or bodily labour is litell thing profitable, but mekenesse profiteth to all thinges. And this is bicause that we dooe it with the body onely and that therby oure hert and spirite is not tourned to God. Suche outward workes are moche mocked of the prophete Esaye, where he speaketh in the parsonc of God in this maner: Offre me no more sacrifice: Hence to me is abhominacion. I wyl nomore suffre the festes of the now mone, nor of the saboth, nor other festes: My soule hath hated youre calendes and solemnities. And agayne: Heauen is my seate, and the erthe is the foote stoule of my fete: what is the house that thou canste buylde to me: and whiche is the place of my rest? My hande hath made all these thinges sayeth the lord God. But wher vnto shall I take regarde but vnto the pure and contrite spirite and vnto the fearer of my wordes, He that maketh sacrifice of an ore as he that slewe a man. He that killeth a shepe as he that byarned a dog: he that offreth oblation as he that offered the bloude of a hogge. He that breneith ensence as he that blisted an ydol. They haue chose all these thinges in theyr wayes and theyr soules haue taken pleasure in theyr abhominacion. Wherefore I will also reherce there illusions & deceytes. And I will bring vnto them the thinges that they feared bicause I haue called and theyr was none that answered I haue spoken and they haue not herd. Think wel on these wordes you al that

**Esaye. .ii.**

If the workes commaunded in the law wer so abominable to god because they were not done in fayth, who can hope to haue hys wil workes accepted of God wher they spring not of fayth.

And he that buildeth an Abbay as he that destroyeth the temple of God.

As the Lorde hathe called to the Jewes by hys prophetes:

so hath he, and  
doth call vnto  
vs, both by the  
and the prea-  
chers of our  
dayes.

### The cause why Monkes

make suche estimacion of your ceremonies,  
festes, oblations, censinges, and all other out-  
ward workes. For albeit þ they will saye that  
all hese wordes be spoken of Iues that abode  
obstinate in the lawe of Moyses: shal they not  
yea (ought they not) Likewise to be vnderstād  
of all them that folowe the Iues in suche rites.  
As do al they that thinke to do greate pleasure  
to God by theyr ceremonies, sumptuous build-  
inges, singinges, pleying at the organs, cēsin-  
ges, diuersities of abites & a thousande other  
dycames, whiche thinges may be done by any  
enuious person proude person yea verely also  
by a murtherer or a thefe as wel as by a verye  
christē. But to loue God with good hert, to re-  
cognise his imperfection, to pray for his ene-  
mies to socoure by very loue his christen bro-  
ther, to beare paciētly & with a ioyful herte all  
that God sēdeth: these thinges cā none do but  
he þ is al wholly geuē vnto God. They that be  
such be onely very religious before God. For  
onely such do fultyl their rule. For thei do ob-  
serue it & keepe it ioyefully, & with a wyll free  
& good. But otherwise whē one doth al by cō-  
straint & tediousnes it is but a smal comforte.  
But þ there be now so fewe religious hauing  
the very fealyng of the spirite this is for none  
other cause but (as I haue sayd before) for be-  
cause þ they entre not w<sup>th</sup> such a courage & en-  
tēt as they shoud do & þ they be not instructed  
as it apperteineth. Therefore who so euer wyl  
entre into religiō let him beware aboue al thin-  
ges þ he entre not vpon thintēciō to deserue the  
kingdō of heauē by his watchinges, fastinges,  
abstinēces, prayers, singinges, readings, and  
other

The same is  
the cause why  
there be so few  
true christians

And ryght so  
of the christiā  
religion.

### Wax worse and worse

other thinges like. For if thintent be suche, he trusteth in his workes, and becometh an hypocrite. And the more he doth of such workes the more great hypocrite he becometh. And so abideth he alwaies a marchaunt w<sup>th</sup> god for he serueth for wages. But if þ<sup>e</sup> wilt entre into religion þ<sup>e</sup> must do it for þ<sup>e</sup> loue of god because God hath made vs his chyldre for to thake hym againe & to fle þ<sup>e</sup> syn which raggneth amōge the worldly. For he þ<sup>e</sup> doeth thus he thinketh þ<sup>e</sup> he cā neuer do seruice ynough vnto god for that he hath receiued already: for loue knoweth no measure. He laboureth not for to get þ<sup>e</sup> eternal life as the marchaunt for his wages, but onely to geue thakes for þ<sup>e</sup> goodnes þ<sup>e</sup> god hath done vnto him already because þ<sup>e</sup> he beleueth & knoweth of trouth þ<sup>e</sup> he is the childe of god & his heyre. And therfore when any hath the fayeth wherof we haue before spokē he is to be praysed þ<sup>e</sup> by thankfulness doth seporate him selfe frō the worlde for to fle þ<sup>e</sup> daūgers thereof. For the worlde hath a thousande occasiōs to sinne principally for yonge people. Wherfor thys is not a thinge to be dysprayed þ<sup>e</sup> a person yelde him in a good religiō to amend his life. But if one synde now in þ<sup>e</sup> monasteries more dechaunces drinkinges, bākettes, pōp<sup>is</sup>, hatred, enuy & hypocrisy, thē in þ<sup>e</sup> world it were much better to abide ou<sup>r</sup>, yea if one be entred to voide out rather thē to learne there to haunt such life. For one muste go thither to amende his lyfe not to waxe worse. But thou maist say: I haue made professiō & promes: I must abyde. I haue sayd before that none is bounde to holde, yea that none oughte to holde any promes þ<sup>e</sup> is cōtrary

G. iiii.

vnto

In lykemaner  
may it be sayd  
of all that worke  
he anye kynde  
of workes to  
deserue salua-  
tion there by.

A manne may  
wel thynke þ<sup>e</sup>  
he fleeth the  
daunger of the  
world when he  
departeth frō  
the multitude,  
but so long as  
he liueth in  
this worlde he  
beareth his e-  
nemy w<sup>th</sup> hym.

Yea, cursed be  
those monasta-  
ries and those  
Monkes.



ii. Cell. iii

Another hooede  
no: coule maye  
cause vs to be  
partners with  
the vngodlye.  
i. Corin. v

Of them that put their children  
vnto his health. Herken to this that. S. Paul  
saith: We commaunde you brethren by the  
name of Iesu Christ that ye withdraue youre  
selues from eueri brother that walketh inordi-  
natly and not after the instytucion whiche ye  
receyued of vs. And agayn: If he that is called  
a brother among you be a fornicatour or coui-  
tous or a worshippier of images or a rayler or  
drunkard or an exorcionar, wyth hym, that is  
such see that ye eate not. And in an other place  
God hath not called vs to liue in strife and dis-  
cencion but in peace and loue.

Of parentes that will put theyr  
children into religion.

Chaptre.

xii.

The smale nu-  
bre of the that  
do now mayn-  
taine their chil-  
dren to learning  
doth sufficient-  
ly declare this  
to be true

**H**ere must we warne the parentes that  
they be ware to put theyr children in-  
to religion without aduice which they  
do often because they seeke more their  
owne profite then the health of theyr children.  
For some do it because they haue manye chil-  
dren, and to thintēt that they maye marye the o-  
ther the more richely they put one or. ii. hauing  
some bo dily imperfection into religion Some  
also do it to haue honour by theyr chyldren be-  
cause they be made Monkes prestes or prias-  
tes. Other do it by hope to be holpe and socou-  
red of theyr children. Behold howe that by  
suche meanes they be so fewe that entre into  
religion witht suche intencion as I haue sayd  
aboue. It is not to be praysed but greatly to  
be dyspraised whē by such occasion any entreteth  
into religion. Therfore should the parentes se  
first whether theyr children were enclined ther  
unto

### Into religion

vnto oꝛ not, & whether thei dyd desire it oꝛ not, Yea, though he  
and foꝛ what cause thei desired. foꝛ if they be the chylde dyd  
not entlied thereto why wylte thou lese them desyre it : yet  
as though none myght be saued in the world: aught he to be

Howe did men before that Monkes came in at libertie tyll  
to the worlde : And why were not thapostles he be at yeaues  
Monkes: Yea why were ye not Monkes your of discretion, &  
selues þ woulde so haue your children : God then to if neede  
(as saith. S. Paule the apostle) loke th on no should requir:

mannes parson whether he be Monke oꝛ secu:  
ler, man oꝛ woman, noble oꝛ ignoble, But hee God accepteth  
onely is aareable vnto God that loueth hym not the sect oꝛ  
with al his herte be he housholder oꝛ prieste, re- religion, but

religious oꝛ laye it is all one to him. And as. S. the hert.

Peter saith in thactes of the apostles. Ther Actes. x.

is no, respecte of persones before God And in

these things are many tymes moche giltye the

religious that with faire wordes drawe youth They learned  
vnto theyꝝ cloysters. Some times the children that of th: pha  
them selues because when thei se the religious r. lirs.

sing, redc, prai, watche, knele auale their hedes

and do suche like thinges thei esteeme that to do Suche toyces:

suche thinges is an holy life. And get a will to are alone to

do likewise. And when theyꝝ haue bene ther a wynn chyliden

pere th i repente that euer thei ther entred, but womē & coles.

thi haue not the sprite that maye comfoꝛte the

and to a voide they are ashamed, and so make By this we se

theyꝝ profession agaynste their will. And euenth. at thosē mo

as they began with a colde courage, so abodenastaries may

they comonely cold and chaunged from God. bee lykened to

Wherfoꝛe it were well done to abstaine hym nothing better

selte frō making of suche professiō vnto thage then to the des

of. xxx. yeres, as before tyme none was sacred wels nettes.

a prest before the age of. xxx. yeres in whyche

tyme one myghte pꝛoue hym selfe whether he

mighte

Of the life  
might kepe his rule or not. For wee see manye  
yong people pines chastitie but few can kepe it

¶ Of the lyfe of Nonnes and  
Chanonesses. Chaptre. xx.

The Nonkes  
vnderstand not  
much, no more  
do our preistes  
nowe.

**H**e may se now a dayes many monas-  
teryes of Nonnes in the whiche they  
sing and rede moche. And this I mer-  
ueyle at from whence cometh they? sing  
inge. For seinge they vnderstande not what  
they synge then I can not tell what profit  
it cometh to. For Saynte Paule defendeth to  
sing in the church (that is to saye in the asseble  
of the churistian) but in a tongue that all maye  
vnderstand. Then the singing of Nonnes, can  
not be agreable vnto God seing that they do  
not vnderstand it. No maner spirituall ioy can  
they take therbi nor none amendement but do  
al by constraynt of they? rule and agaynst their  
herte many tymes sechinge nothinge elles but  
vayne glorie. Much better were it for them to

They song as  
byrdes dooe in  
cage.

As much com-  
fort hathe the  
spirit of the  
songe that the  
eare vndersta-  
ndeth not, as the  
lute hathe of  
his owne sonne  
reade they? houres in a language that they vn-  
derstande. For when the spirite is not addressed  
vnto God, the singing or reading profiteth no  
thinge. For if singyng without vnderstandyng  
pleased God, the byrdes, lutes, herpes, & other  
instrumentes shoulde much please God. Then  
of when any syngeth wythout vnderstandyng it  
profitith him lytle and therfore it were muche  
better that the Nonnes and other religious  
did reade and synge they? houres and they?  
psalter in they? common language. Paule  
and Custochiu and also other Ladies of who  
wryteth. S. Hierome dyd reade in they? tyme  
they? seruice in the latin tongue but that was  
because they did wel vnderstande it. And here  
by



## Of Nonnes

by is it now come to passe that oure Nonnes  
 synge and reade in latin and moſte for dayne **These thinges**  
 gloſte becauſe they vnderſtande it not. They are doone to  
 thynke that the latin tongue ſoundeth more pleaſe the eare  
 pleaſaunt before the worlde. Nowe is there a  
 thyng in the lyfe of the Nonnes much to be  
 diſprayed and that whiche is contrary to the  
 Goſpel, it is that they are ſo ſumptuouſly clo-  
 thed & appareled. It was the cuſtome of olde **This cuſtome**  
 tyme (whiche I do not approue) that ſuche re- **was repugnāt**  
 ligious womē went bare headed and bare nec- **to. S. Paules**  
 ked and ſo came to church. **Thys maner haue** **doctryne.**  
 the byſhoppes wyſely reſproued and chaunged  
 and haue ordeyned that they ſhoulde come to  
 church theyr heades couered lyke other wo-  
 men. Thus when any yonge woman promy-  
 ſed chaſtitie the biſhoppe couered her head and  
 her necke to thintent that they ſhoulde not be  
 ſene and that none ſhoulde couet her.

And becauſe there were then no Monaste-  
 ries ſuche virgyns kepte thym ſelues in the  
 houſes of theyr parentes and went not out,  
 but wyth their parentes and that onely to go  
 to maſſe or to the ſermon, or to viſite the mar-  
 tyrs in priſon.

One might lightly knowe them by the clothe  
 that they bare about there heddes and neckes.  
 After this Marcella and Paule did enterpriſe  
 to bulde a monaſtery at Rome for that ſuche  
 virgins did not lyue wythout daunger in the  
 houſes of theyr parentes. Thus hath the cloy-  
 ſters of Nonnes taken their beginning whiche  
 were wont to get ther expences by the labour  
 of theyr handes. They ſang not as do Nonnes  
 nowe a daies but reade Pſalmes workynge.  
**Thus**

**Two good**  
**muſt haue one**  
**not ſo good.**

But I ſupple  
 the maſſe was  
 as then the ri-  
 ght communis-  
 tion, and not  
 as it is nowe,  
 for he ſayth to  
 Maſſe, not to  
 heare Maſſe.

**This ſeameth**  
**a good purpoſe**  
**ſe, but ſe what**  
**ende thynges**  
**cam, whā they**  
**be not comman-**  
**ded by God**

No maruayle  
though they be  
come to this  
point, for god  
wyl not geue  
S. Brigittes  
rule the vpper  
hand.

But at thys  
daye nothyng  
is thoughte so  
holy as dwelnes

### Of the closters of sisters.

Thus serued they God in al obedience, chasti-  
tie, labour, simplicitie, and mekenes. Theyr  
raymente was simple to dispise the worlde.  
Theyr heades were couered to the intent that  
they myght se no man and no man them. But  
nowe (God amende it) all is tourned to pryde  
in suche maner of blasinge fashyon and costly  
in all theyr apparell and lyuynge whiche was  
geuen them in token of sobrietie, chastitie, and  
mekenesse so that I can not se what holynesse  
there is in the Nonnes lyuynge as it is nowe  
vled in the worlde. It is more agreable vnto  
the worlde then vnto God. For simplicitie cō-  
temptibilitie, pouertie and humilitie whiche  
God requireth is nowe bannished and repro-  
ued. All is tourned into pryde, excelle and cost-  
ly apparel as though in these thynges lay per-  
fecte spiritualtie and holynesse of religion.

### Of the Cloysters of Sisters, and of theyr lyfe. Chaptre. xxi.

**T**here be also diuers Cloysters of Si-  
sters, whose lyfe seameth to be more  
according to the gospel, for to labour  
wyth theyr handes and to healepe one  
an other by loue is a christen lyfe. And saynte  
Paule bolsterh hym selfe in his epistles that he  
hath gotten his expences in the labour of his  
handes, exortyng vs strongly to do lykewise.  
As vnto the Thessalonians, we haue not (sayth  
he) eaten oure breade for nought and without  
gettyng of it. And herin is better the lyfe of si-  
sters then of the 'nommes' for they are alwayes  
diligent in theyr labour, as in spyryng, knet-  
tyng, washyng, and other lyke occupacions.  
So shoulde al persons do. For to be ydle and  
to be

And of their liues

to be worthy much more is impossible. And (as  
 sayed saynt Hierome) there is nothyng worse  
 in a good purpose then ydleness. And therfore  
 they of Egypte woulde receyue none to be a  
 monke if he were not ready to gayne his expē-  
 ces in labouryng. Saynt Austen holdeth them  
 for heretikes that saye that religious shoulde  
 not labour. But why are all the religious at  
 this daye so corrupted and dissolute, but by  
 cause they are so ryche that they wyl no more  
 labour. Wherfore to be much idle, to eate and  
 drynke delicatly, to haue all manner of ease and  
 yet to abyde styl in goodnesse, is a thyng im-  
 possible. Wherfore when the Monasteries  
 shalbe impouerished agayne, the Monkes wil  
 begynne to labour wylh their handes, & then  
 wyl the religious beare better. For hoddly la-  
 bour is commaunded to al persons by the com-  
 maundement that God gaue vnto Adam when  
 he sayed. In the sweate of thy face thou shalt  
 eate thy breade. Likewise sayth the scripture  
 that he that laboureth not shoulde not eate.  
 Hereby maye ye see wherby it cometh that the  
 religious and prestes be so corrupted. This is  
 by none other cause but that they be ydle and  
 haue to much good, wherby al humilitie and  
 simplenes, that was in Iesus Christe and his  
 apostles in them is wholly perished and quen-  
 ched. But yet is there an imperfection among  
 these sisters much to be dyspced, it is that they  
 labour to make to sumptuous and pompous  
 edifices, monasteries & chappelles, wyl be easely  
 lodged, & are to superstitious in garnishyng  
 with greate coste their chappelles and altars  
 making sumptuous altar tables, altar clo-  
 thes

And yet we ha-  
 lowe our fea-  
 stes wylh idel-  
 nes.

Because they  
 could not satisfie  
 them selues  
 with all thyn-  
 ges they are  
 worthely brou-  
 ght to nothyng

Gene. iii.  
 Thell. ii.  
 Aboundance  
 is cause of folle-  
 nesse, and idlen-  
 nes is the gate  
 of all wycked-  
 nes.



## Of the cloisters of sisters

Ignorance þ  
mother of all  
errour, is mo-  
ther & noyſe  
to this errour.  
John. ii.

God aloweth  
nought els but  
that he hath co-  
maunded.

Esay. lxi.

But our gorge-  
oure prelates  
wyl save thys  
was the sayng  
of Judas by  
Mari Magda-  
lene.

Luke. ix

In very deade  
thys is one  
cause. But ye  
knowe ease lo-  
ueth no labour  
Yea, let other  
men gette, for  
they must doe  
nought els but  
spende.

thes courteyns and other thinges lyke whiche  
is all nothing but pryde pompe and concupis-  
cence of the eye. As sayth saynt Johan. And  
al beit that some do it of a good entent thyn-  
king by suche thinges to do grete service vnto  
God yet is it all nought els but abominacion  
before him, he setteth not by suche thinges. As  
witnessith the prophete Esay. For he loueth  
all simplicitie humylite and pouertie as wel out-  
ward as inward as he hath shewed in all hys  
conuersacion and doctrine. And this knowe ye  
my dere sisters and ye also my relygious bre-  
therē that ye robbe from the poore al the goo-  
des that ye dispose and spende vppon such po-  
pous buyldinges and ornamentes of your cha-  
pelles for when one entreth in to your monas-  
teries one can se nothing like vnto the pouer-  
tye of Iesu christe whiche had not where he  
mought rest his heed. But contrarily your mo-  
nasteries seme rather the palaces of kinges or  
princes then houses of hospitalite to harbour  
your selues and your poore neddy bretheren. Re-  
member ye not þ good will requyre the bloude  
of the poore of your handes because they dye  
for hūger by your outrage. There is nothing  
that planteth couetyse in the hertes of the rely-  
gious and that maketh them begge but this su-  
perfluyte and outrage for without these thin-  
ges were, it were no nede to begge they myght  
get honestly theyr expences in the labour of  
theyr handes and myght do almesse holcomly  
of that þ they shoulde haue superfluous, for  
they shoulde finde worke ynough. And unhap-  
pye were he that coulde not gette his expen-  
ses, for all the worlde wolde take pleasure to  
get it, and to se theyr holynesse peaslyble sym-

And of their liues.

plicite and conuersacion. So truly should they  
lyue pleasing God and according to the doc-  
trine of the gospel. But one might saye what  
should they do if any misfortune happened vn-  
to them as of pestilence or of other thing? I  
answere you that it is a demaund of vnbeleue  
Thinke you that God woulde leaue them in  
daunger? I certifie you that in suche a case he  
shoulde not thynke hym selfe happye that  
mought not assist and ayed them for the Lorde  
woulde moue the hertes to do it. For he neuer  
leaueth his trewe seruauntes and chyl dren in  
daunger if they trust in hym. But nowe when  
one seeth they sumptuous edifices so many  
solde garnishynges of aulters & ymages cou-  
teyns of sylke and golde, and many other cost-  
ly thynges whiche truely represent nothyng  
but vanitie vnto spirituall hertes one can in  
no wyse take pleasure therein all be it that the  
worldely make muche therof (praysse it muche  
because they knowe but the fleshe and letter  
whiche slepeth.

**H**owe man and wyfe shall lyue  
together a doctrine after the  
gospel. Chapter. xxii.

**D**ure Saviour Christe hath com-  
maunded nothyng so straitly as to  
loue one an other, yea also to loue our  
enemies, as it is wyrtten in Saynte  
Mathew, where he saith. Loue your enemies.  
Then howe muche the more shoulde the man  
and wyfe loue the one the other which are but  
one body. S. Paule teacheth that me shal loue  
theyr wyues. But (alas) there are but few that  
knowe howe they shall loue the one the other.

Whoso belea-  
ueth stedfastly  
castyng all his  
care on the  
Lord can doubt  
in none of these  
thynges.

Mark. v.

Eph. v

For



# Howe man and wife

For if thou loue thy wyfe onely because she is  
 Let theim that thy wyfe and because she serueth and pleaseth  
 bee fonde ouer the after y sensual appetite of the flesh in bea-  
 theyr wyues, tie, noblenes, richesse, and such lyke, this is no  
 reade & marke loue before God. Of suche loue speaketh not  
 these wordes S. Paule: for suche loue is amonge harlottes  
 that they may yea amonge brute beastes. But thou shalt loue  
 learne to loue her because that she is thy sister in the christen  
 them.

sayth, and that she is enheriter together wyth  
 the of the glory of God, and because ye serue  
 together one God, because that ye haue recey-  
 ued together al one baptisme and semblable sa-  
 cramentes. Thou shalt also loue her for her ver-  
 tues, as shamesfastnes, chastitie, diligence, sad-  
 nes, pacience, attemperaunce, secrecie, obedi-  
 these qualities ence and other godly vertues, al be it that she  
 once grounde be poore, of smal linage and foule. For ye may  
 in a woman: not loue the woman but that is in her, that is  
 will dayly growe to say vertues & the grace of God. Also thou  
 we and increa- maist not hate her, but thou must hate the im-  
 se, wherfor he perfection that is in her, as her vices, detracti-  
 that loueth her on, lacke of shame, lacke of chastitie, bayne  
 for them, shall and ydle wordes, gloutony, dishonestie, slough-  
 dayly loue her fulnes, wrath, pryde, & other vices. Lyke wyse  
 better and bet shall the woman loue or hate that that is in the  
 ter. man. The man shall reprove his wyfe by good  
 maner when she shall make any faute without  
 hatyng of her, hauing alwayes pacience wyth  
 her as with a fragile vessel, as teacheth. S. Pe-  
 ter. When such a good & holy loue is betwene  
 the mā & wyfe then shall the man be the heade &  
 the womā the lesse. The whiche shall willingly  
 serue her husbāde as her Lorde. The mā shall  
 loue his wyfe & honour her as his owne body.  
 For although the man be the head he may not  
 the

Learn to cha-  
 stice thy wyfe  
 i. Peter. ii  
 i. Pet. iii.



Should lyue to gether.

therfore suppresseth and dispise his wife but he must diligently defende her & keepe her fro all euill as his owne bodye, he shall more inforce him selfe, that his wyfe loue him, then that she feare him. He muste loue her as God hath loved vs while we were yet his enemies & yet infected with oure synnes. So shall the husbände loue his wife, al be it she be foule or disforme, he shall not be herde or cruel vnto her but shall support her patiently & shall warne her sweetely. For if thou be head why wilt thou hurt or dispise thy body, & is to say, thy wife. The man shall defende, warne, teache & cōduite his wife, taking hede that she cloth not her selfe to superfluously & popously, & that she weare no Jewelles, for bayne glory. For womē be naturally geue vnto such folyes braguery & pryde. It is not expedient that a christen womā should apparell her outwardly as do the Paynymys for scarcely is she the wife of one mā alone that so costly doth apparel her selfe outwardly aboue her estate. Also they that do so geue vnto many occasiō of euil distrest. And seing thou hast a husbände, why wilt thou go so to please others. For in shall the mā be the head & lord ouer the womā & shall defende such superfluitie and bayne glory in his wife. He shall teach & exhort her that she do her diligēce to please by vertue & holy cōuersatiō & not by Jewelles & costly apparel, for with suche thinges do the most foolish womē of al garnish the selues. Therefore shall the husbände take hede that the wife keepe measure herin. Then shall the wife obey vnto her husbände as vnto her soueraigne, & shall loue him as her owne bodye shall honour & feare hym

The greatest enemy to loue is scruple fear

Alas, the true loue betwene man and wyfe is not knowne for men thynk they loue not their wiues excepte they bestowe much of their substance in apparel for them.

Surely the men are as farre to seke herein as the women.

**Howe man and wife**

**1. Pet. iiii.**

If thou wylte  
be worthy the  
name of an ho-  
nest womā fo-  
lowe this ex-  
ample.

The carnall  
loue is at an  
end so sone as  
the flesh is gre-  
ued.

**Eccle. xxb.**

Was the moſte  
part of womē  
bear with their  
hufbandes ma-  
ners thei ar so  
enoyne.

It is not good  
to bee coupled  
in Matrimo-  
ny with an vn-  
equale poſſeſ-  
ſor.

hym as her Loyde. For so was Sara ſubject  
vnto her hufbāde Abraham and ſhe called hym  
her Loyde as writeth. **S. Petre.** So did Mont-  
ca the mother of **S. Austyn** honour her huf-  
band. And whē he was wrothe or drunken ſhe  
tempted hym not, but after that it was paſſed  
ſhe warned hym of it by ſweete wordes. So  
ſhould al good womē do vnto thei hufbādes.  
Thus ſhall ther be no ſeſualloz carnall loue in  
the ſtate of marriage but a godly and a ſpiritual.  
Then ſhal both man and wife helpe the one  
the other for to get their expences. The womā  
ſhal take care for that, that muſt be done with-  
in the houſe and the man without. For ſuche  
a life is moche pleaſant vnto God, as it is wri-  
ten in Eccleſiaſtes in this maner. In the hath  
my ſpyte had pleaſure which are approued be-  
fore God and man. The concord of brethern, &  
loue of thy neyghboure, and the man and wife  
well agreing togiſther among the ſclues. Such  
a lyfe in marriage is pleaſant vnto God for he  
him ſelfe dyd inſtitute marriage in Paradiſe.

The man ſhal alwayes attribute ſomewhat  
vnto the womā for ſhe is a fraile beſtell. They  
ſhall liue ſumetime alſo in chaſtite w one pur-  
poſe and acord to thintent they may faſt and  
pray. It is alſo alwayes beſt that in marriage  
the like take the like. For if a poore man take  
a rich or nobel woman, ſhe would be the heade,  
and that is agaynſt the teaching of **S. Paule.**  
And if the poore mayden take a ricthe and no-  
bell hufband ſhe is not felowe to him nor lady  
of the houſe, but a ſeruaunt for he knowe legith  
her not for his wife, but holdeth her as his ſer-  
uaunt & druggie: And this is like wiſe a againſt  
the

Shoulde hye together  
the teachinge of. **S.** Paule. For by suche meane  
the woman hath not gotten and husband but  
a tiraunt & a violent Lorde. Nether was Iue  
made of the fete of Adam, but of his side. Ac-  
uerthelesse whē the riche is ioynd in maryage  
with the poore, and loue well the one the other  
after such manner as I haue said so that the  
man be alwaies the heade and that he dispise  
not his wife it is a christen life be they riche or  
poore, nobel or vnnoble. For in this mater the  
will of God is moze to be considered then po-  
uertie or richesse.

Loo, the true  
loue regardeth  
not the ryches  
nor the pouer-  
tye, but the wil  
of God.

**H**ow the parentes shall teache and go-  
uerne theyr children after the  
Gospell. Chaptre. xxiij.

**N**othing in al Christendome is so nec-  
cessary as to teache and gouerne the  
children, as it apperteyneth. For, for  
defaute of gouernaunce of them co-  
mith all euiles in to the worlde. And oft tymes  
it is the faulte of the parentes that the children  
be nought be cause that they keepe not the sel-  
ues from giuing them euell ensample whiche  
is a great and dangerous sinne. This is the  
cause of the mooste parte of the sinnes that be  
done in the worlde, wherfore it behoueth that  
the parentes take good hede that they gouerne  
their children wel and craftely from the begin-  
ning of theyr yowth. For herin maye they do  
seruice moche acceptable vnto God. The firste  
shal þe parentes do theyr diligēce to make theyr  
chylde to learne good maners: And to kepe the  
fro stameing, lispīng, & prouolūng theyr wo-  
des by halfe, which vice cometh oftentimes by  
theyr nouryces who speake so to the chylde,

Here is the of-  
fence þe Christ  
mencioneth in  
the Gospel.

Oy you that  
haue chylde  
learn this les-  
son

But alas the  
children of our  
tym must haue

**A. ii.** whiche



### Howe the parentes shall

belles and ba- which speche those chldren learne and folow  
bles, they may And this that they learne so in youth can they  
lerne no good- scarcely leue. Ye must also take good hede that  
nes at al, they no body make them a frayed of any thinge in  
must be bolde- they: youth: For they be sumtyme fearefull al  
ned in baudye they: lyfe after. And when they become to the  
and feared W age of .vi. yeres at the vttermost let one sende  
bugbeares. them to the schole to some good man that fea-  
reth God. They: parentes shall often enstruct

It is not the them of God: howe that Iesus Christ verpe  
office of an e- God and verpe man died for vs on the crosse  
uill person to and howe that we shall haue an other better  
be a teacher. lyfe after this lyfe here and howe that God  
hath made and created all belongeth to hym

Awake you and howe that he lendeth it vs for to liue with  
clougythe fa- all and to vse it well. And howe that it is he p  
thers be not nouryseth and entreteyneth vs: And howe  
styll clouthful that we must trust and stike vppon hym, and  
to do your du- that he will keepe vs well from all euels. And  
tie towarde so shall they enstruct them by lytle and lytle vn  
God in youre to the fayth and trust in God And howe that  
chldren. God is they: father and they hys chldren, as  
we haue shewed before: Wherfore it is moch  
to be plained of the euell custume that is among  
the Christen that they ronne into so ferre con-  
treys on pilgremages and leue they: chldren  
and meynye at home without heade and gouer  
nour. It where a thousand tymes better that  
they abode at home, and learned they: chldren  
in the lawes of God, For God requyeth not  
that we shoulde go on pilgremages. He neuer  
commaunded nor preyed them. For it is no-  
thyng but all incredulite and lacke of fayth  
that maketh vs to ronne here and there and  
to seche God in one certeyn place whiche is  
lyke

The Lorde be  
prayed for it,  
thys stūblinge  
stocke is well  
remoued oute  
of our way. -

### Gouerne theyr chyldren

lyke mighty in all places. But God hath com: Thy dampna:  
 maunded al hys people to gouerne and teache cō is iust, thou  
 theyr chyldren & theyr meany, as writeth saynt folp the man, if  
 Paule vnto Timothe, saying: If any on take thou breake  
 not charge and care for his owne and princ: this commaun  
 pally for his manye, he hath denyed the fayth dement.  
 and is worse thē an infidele or paynym. Who i. Tim. v.  
 is he that wold not tremble hering these wor: Oh damnable  
 des of this holy apostell O ye fathers and mo cryme, and ly:  
 thers masters and mastresses take these wor: tle regarded.  
 des into your hertes for it is greate peril to be  
 worse then a paynime and to denye the fayth  
 Take good hede what seruauntes ye take in: The chyldren  
 to your house. For your chyldre oftē times wil learne the ser:  
 become lyke vnto them. Take also good hede uauntes ma:  
 that your menye tel no vile tales, singe no vile ners.  
 songes, nor speake no foule wordes, for that  
 dothe moche corrupte the chyldren. Ye must all The chyldren  
 so be ware that ye do not aray or clothe your are readye to  
 chyldren pompously to flater them or to make learne al suche  
 to moche of them shewing them to moche fo: thynges, and  
 listhe loue. For when ye, gyue them to moche ouer much tid  
 of the bydell ye can not after ward chastise or lyng of theym  
 reprove them. It is expedient also that ye take maketh theym  
 hede, that ye cloth not your selues to sumptu: dul to al good:  
 ously for if the parentes do it: It profiteth no: nes, and at the  
 thing to kepe the chyldren from it. For the chil: last stubburne.  
 dren will learne it of them selues by the cuill  
 ensample of theyr parentes. For when the see Looke what þ  
 theyr parentes do it, they thinke it is no sinne: wylt not thy  
 notwithstanding that theyr comyth of it great chyldre or ser:  
 sinne and moche euil. Let not your chyldre rōne uaunt to do, þ  
 where he wil, but knowe alwey where he is, same thyng  
 and who is with hym or in his company, and loke thou do:  
 what thing he doth. So that your chyldre haunt not thy selfe.  
 honest games I say not riche or nobyll games,



### Howe the parentes shall

Both the By-  
shop that con-  
fymeth and þe  
priest that chu-  
steneth, do for  
get this charge  
yet they saye  
they charge þe  
Godfathers &  
discharge the  
selues.

Thou woldest  
be loth to send  
him into a pla-  
ce infected w  
the plague.

If thou beget  
a chyld þe dost  
but a work of  
nature: but if  
thou nouryssh  
him vp after  
thys rule, thou  
dearest thy  
self to be a mā

but of good maners, and that they be thereto  
well instructed. Suffer not your children to go  
to weddinges or hanchettes: for nowe a daies  
one can learne nothing there but ribaudy and  
foul wordes. For if it be so that thou wylt  
nat suffer thy child to come into a place where  
he may be in danger to take hurt of his bo-  
dy: How moche more art thou bounde to kepe  
hym from comyng there where he shoulde see  
or hurte his soule? Thou sendest hym to the  
weddinges where thou knowest well (as the  
worlde goeth nowe a dayes) that it is lykely  
that he shall be hurt in his soule by herynge of  
suche wordes that he shal with greate difficul-  
tye be made hole, and yet thou wilt not kepe  
hym thence. O world with out witte.

Thou muste take hede to what vyces thy  
childe ys most enclyned whether it be to coue-  
tous pryde or other vncl. unnesse, and according  
therunto he must be warned and kept. Thus  
shalt thou do thy diligence to applye hym to  
vertue in tyme whyles he is yonge for then  
mayst thou bend applye and conduyte hym as  
thou wilt. And if thy childe be naturallly encl-  
ined to any vertue, thou shalt do thy diligence  
to entreteyn hym and to a vauce hym therein.  
Thou shalt also knowe that in the men chyl-  
dre there raigneth comonly oth. r synnes then  
do in the daughters. In þe daughters raigneth  
most pryde of beaurtye and of rayment: In the  
boyes slouth dronkenness, and harlotrye. So  
behoueth it that a good father, and mother  
consider diligently to what thing theyr chil-  
dren are most enclyned and to conduyte and  
warne them therein. The parentes ought also



### Gouerne they? childzen

to be ware that they be not to hard and rygo-  
rous vnto they? childze to thintent they make **The extremes**  
them not rebelles disobedient and fugityues **be vices, & me-**  
and then rynne they away vacabundes by the **ane is alwaye**  
cuntrey as many do. **They shoulde cause them the vertue**  
to learne an occupacion wherunto they shoulde  
haue moost courage and apte intent whiche  
shoulde bz lafull without fraude and wherby  
they might honestly get they? expences in time  
coming. **This shoulde be done in tyme bef ore**  
they be gyuen to the scholes for we se comon- **Hence came &**  
ly that clerkes wil put them selues to no craft **greate numbze**  
but become men of warre. And although that **of our idle pra-**  
thou be riche thou shalt alweyes make thi chil- **ses.**  
dzen to learne an honest and lafull occupaci-  
on. For in sodoyng they occupye the tyme of  
youth well and kepe them selues from dion-  
kenesse halsarding and fighing, and from o-  
ther mischeuous busines. And if by ani chaunce  
they come to pouertye it is good that they can  
some craft wherby they may get they? bread.  
And if it happen not vnto them yet shall they  
alweyes do sumwhate that they thereby may  
the better helpe the poze for after the scripture  
non may be ydell. For labour: is a penaunce  
enioyned vn'o all the worlde, not of man but  
of God, after that Adam had sinned. And he  
that labourerth not shoulde not eate after the  
scripture. Moreover at the festfulldayes thou  
shalt bring the childze to the church to here the  
sermō. And whē they shalbecomē home & shalt  
are thē what they haue kept in memory of the  
sermō. Thē shalt & admonish thē to lyue wel &  
to put al they? hope & trust in god rather to die  
thē to do any thing & is against the wil of god

Is ill.

Thou

An occupatiō,  
is a redye pro-  
uision.

If thou wilt  
do the penance  
enioyned by &  
priest, why do-  
est thou not &  
penaunce that  
God enioyned  
Gene. iii.

ii. Cell. iii  
But I trowe  
the sermon is  
not, to be herd  
and that the fa-  
ther is ignorāt  
of his dutie.

### Howe the parentes shall

Teache theym  
not to multi-  
ply many prai-  
ers, hangynge  
the numbre of  
them on a  
stryng.

Leade thy chil-  
dren in thys  
path & þu shalt  
se them walke  
vpryghte in  
their age the o-  
ther by pathes  
shall teache the  
to stumple.

Thou shalt also teache them the christen faith  
after the maner aboue declared, exhortacion  
them to paciēce, charite and hope in God. And  
principally thou shalt learne them the cōtentes  
of the praiser of oure sauionr Christ called the  
Pater noster, and that in their moder tongue,  
that is to say, how they haue an nother father  
in heauen of whom thei must loke for all good-  
nesse & wythout whome one can haue no good-  
nesse. And howe that we may seke nothing in  
all this life, in all oure workes and in all oure  
ententes but þu honour of this heauēly father.  
And howe they muste desire that thys father  
woulde gouerne all that we do or desire. And  
howe that we must submit all to his holy will.  
And howe that hys will can be but good, and  
healthful. Finally how that aboue al worldly  
thinges they be mindfull of þu cōtentes of this  
praiser, and set moste bi it of all other praisers.  
And for to do this the better thou shalt keepe  
thē frō reding of all wilde stories, of batailles,  
of loue, and other fables. Thou shalt bie them  
holosome boke as is the holy Gospell, the epi-  
stles of the holy appostles: Yea and in cōclusi-  
on both the newe and olde testamēt, that is to  
say the hole bible in language that thei may vn-  
derstand, and also this present boke. And thus  
thou shalt do to thintent that thy children may  
accustume and learne them selues in the holy  
diuine scripture and drinke of the swete fon-  
taine which is descended from heauen. And by  
suche meanes mayst thou pooze out good wa-  
ter when they shalbe old. For if thou be careful  
and doest greate labour to get thy children their  
podel y expences as thou art bounde howe moch  
more



**Gouerne their childzen.**

more art thou bound to get them their spiritu-  
al expences of ther soule whiche is made after  
the similitude and image of God And the more  
þ the soule is worthier then the body, the more  
greater care muste thou take to learne him his  
health. But what meat is better to nourish the  
soule then that of the gospel and of the holye  
Scripture the whych onely is nutriment of the  
soule. Thou haste kepte the body of thy childe  
from fire and water when he was yong: why  
wylt thou not nowe also keepe his soule from  
perill. It were moche better to be careful in this  
mater then to runne to Rome or to S. James  
or elles where on pilgrimage. For (as I haue  
saide) all thys is infidelite. For thou haste the  
healpe of God as redi at home as els where &  
if thou praise him with astedfast faith nothing  
doubting. As saith .s. James And if thou find  
not God in thy hert thou shalt fynde hym no  
where. The parentes can do no greater seruice  
to God, the to teache & learne wel their childre.  
For herin lieth greate vertue. Herebi may one  
please God singularly. Ye parentes also bee  
ware that ye giue not to moche money to your  
childzen. And that, that ye giue them take hede  
howe thei spende it and wheruppon. And whē  
they bring any thing home. That is not yours,  
or if that they report any newes of detraction,  
ye must sharply reprove them. And when thou  
wilt do any almesse before thi house thou shalt  
do it bi thy childzen to thintent that they maye  
learne to serue þ poore. And when thei haue stri-  
ued the one againste the other thou shalt cause  
them to come forth in the euing to are the one  
the other mercy and forgiuynesse. And likewise  
shall

Woulde God  
thys were not  
cleane oute of  
mens myndes

A tale of Ro-  
bynwhod wyl  
not do it.

James.i.

He wyl not be  
found in anye  
other place, nor  
ther, by any o-  
ther meanes  
then by fayth.

Some do thys  
but wyth so  
lyght counte-  
nauce and ly-



### Howe parentes shall

**A**negrauntie, & if  
the chylde take  
it but for a lest

**A** modest gra-  
untie in all thy  
doynge shall  
sone bring this  
to passe.

**Whē** & cause  
ceaseth then  
muste the effecte  
neades cease.

**A** necessary les-  
son.

**Woulde** God  
you woulde  
leue your la-  
mentynge for  
lose of world-  
ly thynges, and  
fall to sorow-  
ing for your  
synnes.

shall they do when they haue offended or an-  
gred theyr parentes. Thou muste be wel ware  
that thy chylde growe not vp into partinacitie  
rebelliō, or incredulitie: And that he be no figh-  
ter nor stryuer. And when thou heareste thy  
childe sweare, curse, stryue, lye or sepaake any  
foule wordes or synge any rebaulde songes  
thou shalt reprove hym sharply. The paren-  
tes shall alwayes labour that theyr chyliden  
shall rather feare them for loue and reuerence  
then for punishment and feare. For chyliden  
that obey vnto theyr parentes for feare of bea-  
ting they feare them no lenger then the stripes  
and beting endureth. As althey that serue God  
for feare of paynes they serue hym no longer  
then the paynes or tribulation endureth. And  
after that they be deliuered they rytourne a-  
gayne to theyr old synnes. But the chylde that  
feare, theyr parentes by dilection abyde al-  
wayes obedient by that same dilectiō. The pa-  
rentes must be wel ware that they strue not  
one against the other, that they sweare not, that  
they speake none inordinate or dishonest wor-  
des, principally before theyr chyliden, for whē  
they lerne any unhappynes in youth they shall  
wth greate difficultie leue it in theyr age.

Ye maye neuer shewe your selfe sorowfull,  
wayle nor make complaynte before your chyl-  
den for losse of earthly goodes or because ye  
haue not good gaynes. For whē they here you  
pleyne for such thynges they get a despye and  
a loue of temporall thynges, so that they take  
pleasure in nothyng elles but in temporal ryt-  
chesse, and haue sorowe of nothyng but for  
the losse of suche thynges, for they learne it of  
theyr

**Gouerne theyr chyldren**

theyr parētes. The chylde foloweth nothyng  
so much as that which he seeth his father, mo-  
ther and other of his friendes do.

Finally thou muste make very diligently  
whether they haue desyre or wyl to be maryed  
at the state of maryage or not. And as ye per-  
ceyue so muste you incontinent heape them  
and care for them that they maye make a good  
maryage. As Abraham was carefull for his  
sonne Isaac. And for because that the paren-  
tes be many tymes not carefull in suche case it  
cometh to passe that so fewe come chaste to the  
state of marryge, that theyr chyldren be often  
deceyued and that they haue shame, dishonour  
and sorowe of theyr chyldre. And thys is most  
the faulte of the parentes, which be more care-  
full for the bodyes of theyr chyldren then for  
theyr soules. And therfore they wyl in no wise  
that theyr chyldren be poore but seke rather to  
mary them rythely then healthfully, and are  
more for temporall goodes then after vertue  
good maners and goodes spiritual. And for to  
make the to haue good tymes, they make them  
many tymes priestes or religious. And so to  
prouyde them of the ease of theyr bodyes they  
are often tynes cause of the euerlasting payne  
of theyr soules. For none ought to be brought  
in vnto the estate of priesthode, excepte he be  
 fyrste chosen to some office in the congregati-  
on and that because that we moughte se what  
lyfe that he leadeth.

Thys thyng complayneth saynt Austen in  
the booke of his cōfessiōs in the seconde Chap-  
tre, that his parentes were not careful for him  
in thys matter.

Here oughte  
the parentes  
to instruct thes  
e chyldren to  
chose a yocke  
felowe for ho-  
nestie, and not  
for wātō loue.

Lacke of faith  
is cause of all  
this: and idles-  
nes maye well  
be called mo-  
ther of al oure  
priestes.

**Of**

And yet at thei  
neither Mon-  
kes nor Fryers  
ii. Cell. iii  
and. iiii.

But he that do  
eth earnestlye  
behold the ma-  
ners of mē, he  
shal easely per-  
ceiue that the  
whole worlde  
is bēt to make  
more sturdye  
beggars & not  
to dymynishe  
the numbze of  
theym that be  
alredy.

Yet wold they  
becalled y<sup>e</sup> light  
of the worlde.

**O**f the lyfe of the comune Citelins or  
householders. Chaptre. xxiij.

**I**n all the worlde there is not a more  
christen lyfe, neither more accordant  
vnto the gospel, then is the lyfe of co-  
mune Citelins or householders which  
by the labour of theyr handes & in the sweete of  
theyr visage get their bread & expences. For S.  
Paule reioyseth that he gayned his breade in  
the labour of his handes. And he rebuketh the  
pde wydowes that ronne about pleyinge frō  
house to house. Wherefore it were muche bet-  
ter among the christen that euery one were set  
to some occupation, and that we should not su-  
ffer so many yonge and stronge personnes to  
begge thir breade, but rather cause thē to lerne  
some occupation. And if that all yonge Prie-  
stes, Monkes, & religious did likewise, it were  
nether synne nor shame. Wyl they bee better  
then. S. Paule was and the other Apostles.  
We se nowe a dayes that they be forboden to  
worke whych is manifeste apostasie & against  
the christen fayeth. It becometh none to forbyd  
them to labour although he were an angell of  
heauen, muche lesse a man. The monkes also  
were wont to labour in olde time. It is plaine  
y<sup>e</sup> ther be to many Piestes and religious in the  
worlde by halfe. And seying Piestes wyl not  
labour, thē if al the worlde were priestes: who  
shoude labour the earth? I can not tell what  
holynesse ther is nowe a dayes in the lyfe of  
Piestes or Monkes aboue the lyfe of house-  
bande men. The housbands lyfe is bettez now  
after the gospell then the lyfe of a greate parte  
of Piestes, Monkes or Fryers. For all Prie-  
stes, Monks and Fryers, which haue none of-  
fice



**The common citizens.**

like that is necessary vnto the christentie: dooe  
eate vnrighthuouſly the goodes of the poore,  
and are called of **Chriſte** in the **Gospell**, mur-  
therers and theues. But let vs ſhewe vnto the  
houſholders howe they ſhall lyue holſomely  
for it behoueth þ they alſo knowe howe they  
ſhuld liue. The houſholder ſhal firſt (whether  
he be huſband, craſtesman, or marchaūt) kepe  
the rule that **God** hath gyuen in the **gospell**, þ  
is to ſay that in all his marchaundise and in al  
his buſineſſe, he do to an other as he wolde be  
done vnto not ſeking his owne profyt to the  
hurt or damage of an other. He ſhall neuer  
diſpreſe his neighbours goodneſſe but wiſhe  
him as moche good as he wolde haue himſelfe  
Thus commaundeth vs ſaynt **Paule** þ none  
oppreſſe or diſceyue his brother in any maner  
becauſe the **Lord God** is reuengeat of al ſuch  
for we be al brethren and members of one bo-  
dy. Therefore thou ſhalt be war: to ſtrive and  
to moue any maner of diſſention w thy neigh-  
bour be he riche or poore, noble or ignoble. For  
we be al like noble befor god, becauſe we haue  
all togyther one father. For **s. Paule** ſayth ye  
are all one in **Chriſt**. And therefore ſhall none  
diſpiſe the poore, nor caſt his pouertye in his  
teth, but ſhall ſocoure hym with hys goodes  
and comfort hym alweyes in his pouertye. If  
thy neyghboure or chriſten brother be like and  
poore thou ſhalt oft go to him and comfort hym  
diſtributing to hym of thy goodes according  
to thy power. Thou ſhalt be redy to ſerue him  
and to gyue thy lyfe for hym, as ſayeth ſaynt  
**John**: Herby knowe we the loue becauſe he  
hath geuen his lyfe for vs. And we ought alſo  
to

**Ihon. x.**

Learne you li-  
tle ons for the  
prieſtes reſuſe  
knowledge.

**Math. vii**

A cōpendeous  
rule.

**i. Theſſa. iiii.**

**God** is not in  
loue with any  
degree of men,  
he eſtemeth the  
all alyke.

**Galat. iiii.**

Caſt no mā in  
the teeth wyth  
pouertie, for it  
is the gyfte of  
**God** as riches  
is.

**i Ihon. iiii**

### Of the lyft of

to geue oure lyues for oure brethren. And if thou haue no thynge to geue vnto hym, & shalte geue knowledge therof vnto them that haue, and shalte exhorte them to soccours that persone before tyme it was accustomed to geue knowledge to the pastor or curat of þe church which dyd soccours the poore wth the treasure of the church, wherof was made mencion in the lyf of saynt Laurence & of. S. Gregorie, and whē there was no more þe byshop toke the chalice & the other vessels of golde and siluer, brake the and distributed the price of them to the poore.

Alas we think  
it more good  
to take from  
the needie and  
make mo cha-  
lises therewith

But the trewe  
image of God  
is neyth: & gyl-  
ded nor clo-  
shed.

But now they  
shal are and go  
wythout.

i. Cor. i. xvi.

There is no  
rome at this ta-  
ble for the poore  
for all is taken  
vp for persōs,  
vicars, & other  
healy Gods.

The bishopes also werewont to warne the ci-  
tizens that they shoulde geue hym knowledge  
when any were sycke. But now (God amēde  
it) it is al otherwile, the Bishopes take care of  
no such thynge, the treasure of the church is  
spent in gyltyng of Images, in foundeyng of  
greate prebendes, in byldyng of tabernacles,  
in costly aultare tables, and such superfluous  
prodigalitie. And thus are the poore membes  
of Christ depriued of that, that apparte yneth  
to them. Oh worlde blinde and Idolatrouse.  
The poore were not wont before tyme to aske  
almes: for they that were stronge were cōpel-  
led to labour, and the olde impotent poore wy-  
dowes and orphantes were kept and susteyn-  
ed of the table of the poore whych they caled þe  
treasure of the church, as teacheth. S. Paul  
wrytyng vnto the Cor. i. counsellynge the  
to assemble a treasure for the poore. This was  
also instituted of the Apostles to the intent þe  
infideles that were cōuersant amonge the  
Christen shoulde not mocke the Christen whē  
they sawe them haue disease sayng that ther  
was



### The comon Litesins

was no Charite among the Christen, because they did not socoure the one the other: therfore they axed none almesse at that tyme. It were also good now at this day that we should not suffer them that be yonge and strong & abell to get their livinge to be almesse. For the worlde is full of suche idell people. Our Lorde doth now at this day the selfe same miracles that he did whē he fed suche a grate nombre of people with .v. loaves and .ii. fyshes, al be it that by our unkindnesse we regard it not. For ther are five parties of the people in the world, and one parte of the same .v. partes nouryssheth and kepeth the other.iiii.

The firste partie be ppieste Monkes, Channons, Freres and Clerkes. They get nothinge but spende all.

The secunde are the Lordes, counsellours, gouernours of countreis, and other ryche people that lyue of their rentes.

The thirde be auncient people, impotent and chyldren. The fourth be men of warre theues, murderars, rustiens, common women and baudes. All these get nothinge but spende all. The fyfth common Litesins, artificers and husbandmen that by theyr labour gette their owne expences, and also the expences of the other.iiii. partes. And so it behoueth that one person must nourishe fyue.

If it were not that God prouided meruerfull lyfe for our necessitye, howe shoulde it be possible? For this cause haue I sayed that the lyfe of Litesins, householders, and husbandmen is mooste holcome after the Gospel. It behoueth alwayes that the household

In dede we haue lawes that prohibite suche to aske almes, but we haue no prouision to set the aworke.

Math. xiii.

And yet is that parte dispised of the other.

This part is well abated, thanks be to God. But this is encreased, woulde God this part were better prouided for.

These swarm in euery place.

This parte hath iust cause to complayne, for not wythstanding they feed and nourishe the other they are neglected and oppressed by them.



Of the life of

holder come in socoure vnto this neighbour & that he serue him and comfort him as I haue sayd before by charite. For we be all bretheren together and members of one body. And therefore shall the good christen be as son of the hurt of his neighbour as of his owne. As saith Saint Iulius. Reioyse you with them that be ioyful, and weepe with them that weepe. And if thou knowe that thy neyghbour is of euell lyfe, and that he giue euil ensample vnto other, God commaundeth in the Gospell that firste thou shalt warne him betwene him and the alone sweetely praiing hym that he will amend him. And if he here the and obey vnto thy counseyle (Iesus Christe saith that) thou haste wonne thy brother. But if he will not here the thou shalt call.

Rom. xii.

Math. viii.

The tru order of charitie in a mendyng oure brothers fauts.

ii. or .iii. friendes and shalt proue hym in their presence. And if he will not yet obey thou shalt tell it (saith Christ) vnto the congregaciō that he may be openly reprovied. And if he yet abide obstinate not willing to amend him then shalt thou take him for an hethen & publique sinner. Thys is the brotherly reprehension the which Christe hath learned vs in the Gospell. Some man would say if I should do thus to my christen brother he woulde be angry with me and fight with me. I tell the to anoyde that, thou shalt be ware to warne him dispitefully or in mocking him. But thou shalt pray him sweetly and brotherly shewing him how that a christe shoulde liue. And if of aduenture he slewe the in suche case thou shouldest dye for the truth as did. S. John baptist, and so were thou goddes martyr for God is the truth. The housholder shold laude and rendre graces not only because

After thys manner ought wee to pledge oure loues one for another.

Math. xliii.  
John, xliii.

### Of too manie

cause that he descended frome an highe, & of the  
or noble linage, but also because that he hath  
made him to be boine in suche estate that he is  
fayne to get his breade with his labour. For  
that is the lyfe of a very christen. But he shall  
not put his trust therein at al as though he wer  
therfore better then an other. For albeitt that  
in this mater he kepe the commaundement of  
God: it is possible þ he kepeth it not in othe  
thynges, wherfore wee muste alwayes beue  
ry studious to abide in humylyte. God myght  
nourishe vs without oure labour as he nou  
rished the .v. thousand persones in the wilder  
nesse and might kepe vs well without hauing  
so many occupacione in the worlde. But he  
hath so ordernd it for to entreteyne & to moue  
charyte among the christe because that the one  
hath nede of the socoure of the other, as the ba  
ker of the brewer and likewise the brewer of  
the baker and so of othe occupacions, to thin  
tent that we shoulde so serue and ayde the one  
the other by loue, and that we shoulde not be  
idell. And therfore shall the hougholder and e  
uery crafter man do his labour diligently and  
ioyfully in tournting all his labour to the ho  
noure of God, beleuing that in doing hys bu  
sines by suche a good intencion he serueth God  
and that his labour pleaseth God and that by  
Jesus Christ in whome he belueth & trusteth  
All were it so that ye knowe that ye shoulde dye  
that day ye shall abide at pou: labour surely  
beleuing that your labour is pleasaunt vnto  
God. Thou shalt thinke that thou maist not  
do thy labour for couetise, for to waxe riche,  
for to eate and drinke delicatly, or for to haue

3. l.

good

Though the  
rych man may  
lead a christian  
lyfe: yet not so  
easely as the  
poore.

humilite destro  
yeth all synne.

God doth not  
al that he may  
but al that hee  
wyl, and that  
for our profite

When thou la  
bourest thou  
walkest in thy  
vocation, and  
to walke in thi  
vocation, is to  
do the greatest  
pleasure to god  
that thou canst  
do.

If thy labour  
bee pleasaunte  
to God in thy  
lyfe tyme (as it  
is in dead) the  
it is also plea  
saunte to hym  
in the ende of  
thy lyfe.



Of the lyfe of

The true ende  
wherefore we  
should labour.

If ryches bee  
for the, God  
wyl geue it.

No realme in  
the world hath  
more neede of  
this lesson, the  
thys realme of  
England hath

Oh howe vn-  
semye is it þ  
possessioners  
vse to sai, may  
I not vse mine  
owne as my  
lyst: who shall  
warne me, it is  
myne owne.  
And yet if thou  
loke wel to thy  
self thou shalt  
fynde thy selfe  
but a stuard o-  
uer it.

good tymes for when thou labourest w<sup>th</sup> suche  
an intent thy labour is not acceptable to God,  
but is greate offence. And if percase thou ware  
riche. Without care therfore thou shalt thanke  
God, and vse it to his honour but thou shalt  
not labour princypally to be ritche. Neyther  
shalte thou reioyse of thy rytchesse. Perther if  
thou be poore thou shalt not therfore be sorow,  
but shalt do thy labour truly recommending  
al to the wil of God that he make the poore or  
riche after that he knoweth to be healthful vn  
to the. Thou shalt not be a bringer vp of newe  
facioned garmetes for therby is the people ma  
ny tymes enduced vn<sup>to</sup> sinne & vn<sup>to</sup> the losing  
of great expences lost in wast. But þ<sup>er</sup> maist say:  
If I wyl haue it, an other shal make it: & then  
am not I finder of the new facion. I tel the a-  
gayne þ<sup>er</sup> none shal make it, for if þ<sup>ou</sup> woldest not  
make it nor none other, it wold abide vn made  
wel ynough. For this is not taught for one or  
ii. but for al the world. Thou shalt not dispēde  
thy goodes vnprofitably in making sumptu-  
ous buildinges or bying costly houtholde for  
vaine glori or in making to precious clothes, or  
in delicate metes or drinkes. For all that thou  
doeste thus spende outragiously, thou robbest  
it from God and from the poore. Thou mayst  
not abuse thy goodes as thou wylt: for God  
hath lent the ym vn<sup>to</sup> the for to vse them in all  
reason, and for to socour the poore with them:  
As teacheth. S. Paule. Thou shalt clothe the,  
eate and drinke after the moste reasonable cu-  
stume of the contrey where thou dwellest and  
after the maner of the inhabitauntes ther. For  
this mayste thou do after the Gospell. Thou  
mayst



The comon cittyng

maiste neuer lye, swere, nor do any thing that God hath defended for to get tēporal goodes, Thou shalt not count at euēnyng how muche thou hast garyned, but how much thou hast profited in goodnesse and vertue, and howe much goodnes thou hast lost in that dayes iourney.

Thou shalt not bere or greue by iusticie or otherwys the poore that owe bere the for thou mayst not do it without sinne. As Christ sayeth in the Gospell. Resiste not (sayeth he) vnto the euill. But who so euer stryke the on the ryghte cheke tourne to hym the other. And he that wyll drawe the perforce into the lawe and take awaye from the thy cote geue hym thy gowne also. And he þ cōstraineth the to go a myle wyth hym, go with him twayne. Geue to hym that axeth the. And flee not from hym that desireth to borrowe of the. Also it is sayed more in the same Chaptre: Loue your enemies do good to the that hate you. For if ye loue the (sayeth he) that loue you what greate thyng do you: Do not the he then euen the same?

More ouer Saint Paule vnto the Romaines Blesse the them persecute you Blesse the, but curse the not. And agayne: Yelde not euyl for euyl circūspectly bynging forth that is honest in the syghte of al men. And if it be possible as muche as is in you to lyue in peace wyth all men not reuengyng your selfe my welbeloued but geue place vnto wyathe. For it is wyrtten: To me be the vengeaunce, and I wyll rendre it sayeth the Lorde God. And if thyne enemye be hungry gyue him to eate. And if he be thirstye geue hym to drynke. Be not overcome wyth euyl, but overcome the euyl wyth

All good

I am bounde  
to are myne  
owne say w.  
Math. v  
Math. v.

All this is to  
teache vs that  
wee oughte to  
be alwaye rea-  
dy to do more  
for our brether  
the he cā or wil  
desyre of vs.

Romans. xii

i. Peter . i. l.  
If þe maiestrat-  
tes were dili-  
gente in their  
dutie, it should  
not neade men  
to seke reuen-  
gement.

Thou shalt  
not neade to  
come to the  
Churche and  
leaueth the work

Genes. iiii.  
Philip. iiii.  
Not outragi-  
ously mery, w  
idle games and  
communicati-  
on, but with  
honest christia  
nity.

You ryche me  
learne out of  
fice.

Howe the ryche people  
good. Saint Petry sayeth also. None shall  
peldē euill for euill nor curse for curse. These  
wordes and other lyke seme to meane (ye they  
will) that the good Christen shall not defende  
them selfe by iustice in no maner for any ma-  
ner wrong þe they suffer of the euill but should  
recommēd all vnto the good wil of God whi-  
che shall befende them and rule all thinges for  
the best, and more holsomely and ryghtuously  
then all the iudges of the worlde. But of this  
mater wil we speke in the Chaptre of tow ma-  
ner gouernementis. Thou shalt oftymes lyft  
vp thy herte and thought to God as thou do-  
est thy labour, & shalt sey to him a short praiser  
doynge thy busynesse with a good wpll, and w  
a ioyfull hert for God hath enioyned the that  
laboure in paradise in Adam for a penaunce  
Be alwayes ioyfull in the Lorde, and merce  
with thy wyfe seruantes and menye Hereafter  
will we tel how the housholder shall liue with  
his seruantes, and how he shall be obedient vnto  
his prince in paying his taxes syttenes sub-  
sidies or suche other semblable demaundes.

Howe the ryche people shoulde lyue,  
an informacyon and teaching after  
the Gospell. Chaptre. xx v.

That is ryche and liueth of his ren-  
tes ought first to knowe that he may  
not vse nor spende his goodes as he  
wpll: for he is but a keeper and a dis-  
pensatour therof. For God hath not gyven þe  
that rycheesse for, to spende it outragiously in  
mete and drinke or in costly bildinges and po-  
pous clothinges for vayne glory or to ha-  
sard it at dyse and at other gaming. But the good

### Shoulde lyue

des belong as well vnto the poore as vnto the  
fo: God hath sent the ryche in to the world  
as wel for the poore as for the ryche. For they  
must lyue all as well the one as the other. The  
ryche be none other thing but dispensatours  
and distributors of the goodes of God, as the  
Lordes of this worlde haue they: dispensa-  
tours. And therefore when thou spendest thy  
goodes outragiously in eatyng and drynking  
and other excesse thou shalt yelde accompt be-  
fore God at the day of iudgement. For þe riche  
man of whome speaketh Christ in the gospell,  
was dampned for none other thing but becase  
that he was not mercifull and that he lyued 'e-  
uill' of his ritchesse being an yll dispensatour.  
Wherfore it behoueth that euery body be cir-  
cumpect howe he spende. For all that solke  
spende so with out necessity is robbed fro the  
poore. for saynt Paule sayeth: when we haue  
oure fode and wherewith to couer vs let vs be  
contented. Our nature is content with litell.  
And they that lyue so in pleasure taking al their  
ease are not Christen. for they deuoure that  
whiche belongeth to the poore whiche are they:  
bretherene and membes of one body. They let  
paynfulls do that vse suche voluptuousnesse  
pleasance honoure and worldly vanite because  
they haue no hope of a better lyfe. The christe  
shall not leaue his temporal goodes but shall  
vse them to minstre vnto his necessities and vnto  
his neyghbours euer gyuing thanks vnto  
to God to whome all belongeth. And the richer  
that thou art the more care shalt thou take,  
for to the is gyuen more to kepe then vnto ma-  
ny other. The richesses be not euill, for Abra-  
ham

Lyke as thou  
art but abalife  
so shalt thou  
geue accompte  
of thy balyfe  
wyke.

Luke. xvi

If thou donoe  
spend thy good  
a ryghte thou  
art a thefe and  
no christian.

Here mayest þe  
learne to vse  
thy ryches.



James. v.

Luke. vi.

Math. xix

It is althynge  
possible with  
God

Luke. xvi

This example  
of the vnnice-  
full ought to  
teache vs to  
mercy.

If thou haue  
not grace to be  
proue thy ry-  
ches well, they  
are to the no-  
thyng but  
condemnation.

Howe the ritch people  
ham, Isaac, Jacob, Job & David were ritch  
but euyl blessing of ritches is euyl. Of such ritch  
spcaketh. S. James in this manner: Go to ye  
rytche, weepe ye, waylyng vpon your miseries  
whiche shal come vpon you. And Christ in the  
gospell: wo be vnto you ritch that haue here  
your consolacion. And in an other place: True-  
ly sayth he: I tel you that the ritch shal with  
difficultie entre into the kyngdome of heauen:  
And I tel you agayne: It is more easy for a ca-  
mell to passe throughe the eye of a needle then a  
rytche man into the kyngdome of heauen. Ther-  
fore lette the rytche take hede: they ritches be  
not they: euerlastinge life: and that they haue  
not an other thyng after their death. As had  
the ritch of whō speaketh our sauour in the  
gospel saying. A man was rich & was clothed  
with purple & silke and did eate & drinke dayly  
costly meates & drinkes: And there was a cer-  
tain begger called Lazarus lying at his gate  
ful of sores desiring to be fedde with the crou-  
mes that fell frō the bourde of the rytche, but  
the dogges came & liked his sores. It hapened  
that the begger died & was borne w angels in  
to the bosome of Abraham, the rytche also died  
& was buryed in hell. And lyfing vp his eyes  
whē he was in his tormētes he saw Abraham  
a farre off & Lazarus in his bosome, & he cryed  
& sayd: Father Abraham haue mercie on me, and  
sende Lazarus p he may put thende of his fin-  
ger into the water to cole my tongue, for I am  
tormēted with this flame. And Abraham sayd vnto  
him. Sonne remēbre p thou hast receyued thy  
goodes in thy lyfe & Lazarus euyl, therefore he  
hath nowe cōsolacion & p art tormēted. Thus  
geuech

## Shoulde lyue

geueth God many tymes to the, & shall not be  
 heyes of the cuerlasting life, the ritches & pro-  
 speritie of this worlde, & payeth the therwith.  
 Therefore shall not the ryche be proude of his  
 ritches: but shalbe alwaies in care fearing lest  
 god should paye him in this worlde, & he shal  
 haue none other thing. Therefore sayth saynte  
 Paule vnto Timothe: Comaunde (saith he) vn-  
 to the ryche of this world & they be not proud  
 minded & & they trust not in vncerteine ritches  
 but in & liuing god which geueth vs al thinges  
 aboundauntly to vse, to do well, to be made rich  
 in good workes, to be made redy to distribute  
 & they may willingly haue fellowship in those  
 thinges building to the selues a good foundaci-  
 on in time coming & they maye set hāde on the  
 cuerlasting life. And a litle before: They (sayth  
 he) & wil be rich: fal oftymes in tēptaciō & in &  
 snare of & deuil, & into many vnprofitable & noy-  
 ous desires & which tūle a mā into destructi-  
 on & perdicō: for the rote of al euil is couetous-  
 the which whyle some folkes desired they dyd  
 erre frō the sayth & wrapped them selues into  
 many sorowes. And many other places there  
 are in the holpe scripture the whiche shoulde  
 strongly feare the ryche: and geue great con-  
 solacion vnto the poore. For let all the ryche  
 knowe that when they soccoure not the poore  
 wyth theyr ritches, they do as great synne as  
 though they robbed any body. For God hath  
 not geuen them the ritches for to boist & bragge  
 therwith and to make greate chere, neyther to  
 make hym selues Lordes, but to thintent that  
 they shoulde be seruauntes of al the worlde & to  
 healpe al poore persons, as are poore virgins, or

I. iiii.

ponge

i. Timo. vi.

Consider that  
 ye are but stur-  
 ardes, and you  
 shall not bee  
 proud at al.

They shalbe  
 perswaded in  
 the conscience  
 that it is lefull  
 to catch & hold  
 fast.

Yea, wyth hol-  
 ding frō such  
 as suffre neede  
 it is murder

Thou mayest  
 not geue liuing  
 to many pong  
 men that they  
 may folow the  
 wyth weapōs

redpe to fyght  
in thy quarell,  
nether to yong  
women, & they  
wyl suffre the  
to abuse theyr  
bodies.

.Ihon. iiii

Hebre. xiii

Luke. xlii.

If we be asha-  
med of Christ  
in the poore cre-  
tures, he wyl  
be ashamed of  
vs in the daye  
of our mylery

You ryche men  
pynthe thys in  
your hert

Howe the rich people

yong women at thestate of mariage to thintēt  
they come not to dishonour, and the poore yong  
people to lerne an occacion. And so to giue lend  
and socour one an other And thus teacheth vs  
S. John were he saith he that hath the richesse  
of this worlde and seeth his brother haue nede  
and shitteth vp his hert against him, that is to  
saye hath no petie of him, howe is the loue of  
God in hym? As though he would say he that  
seethe his brother haue nede and healepeth hym  
not, it is not possible that the charite and loue  
of God should be in him. Likewise saith. S.  
Paule: Forget not hospitalite (that is to say to  
logge and healep the poore) for som therby haue  
receiued aungels in to theyr houses wythout  
knowinge ther of. And therfore shalt thou not  
be ashamed sumetyme to call the poore out of  
the stretes, and to giue them to cate and drinke  
For it is the counceile of oure sauoure Christ  
in the Gospell where he forbiddeth to byd the  
riche to the fest wherhe may render it to vs a-  
gaine. But when thou makest a fest (saith he)  
call the poore, the weake, the lame, the blynde,  
and thou shalt be happy: for they may not ren-  
dre it to the again: it shal be tolden to the again  
in thageyn rising of the rightuous. But some  
man would nowe say. It is myn owne I haue  
gained it rightuously: whye may I not vse it  
at my will? I answer the that is not true that  
thou hast gained it, but God hath sent it the,  
he hath not made the Lord of it, nor will not  
that thou vse it at thy pleasure. Thou art but  
onely adispensatour, for to distriute it and to  
vse it after the counceill of the Gospell and of  
the holy scripture, that is that thou shalt vse it  
with=



Shoulde lyue.

wythout any maner of outrage in thy house & out of thyne house to all pooze people as thou shalt see nede. For that þ thou spendest other wyse, thou robbest from God & from the pooze whiche are the membres of Iesus Christ. And if thou do them any good thou doest it to the persone of Iesus Christ. For it is sayde in the Gospel: All that ye do to one of my lest brethren ye do to me. Therefore he that doth good vnto the pooze he doth it to Christ. And he that doth euil vnto the pooze, he doth it to Christ. Thou canst not employ thy money and almes so well vppon no thing in the worlde as on the pooze. For the holi scripture commaundeth not to giue it ani wher else. Our sauoure Christ shal not pseyse the at the day of iudgement for none other cause but that thou haste holpe þ poze in geuing them meate and drynke and clothing in visyting thē, and in giuing to thē of thi goodes when they were like. Euen as for none other thing shal thou be reprobued but for for getting of the pooze. Wherefore thou arte not bounde to make to be long many masses and obytes, to edyfye chaunteryes, chappelles, churches or aultres or to giue offeringes to saintes or cuncels of waxe, for of all this shal ye yelde none accompt though ye haue left it vndone. For the holi scripture maketh no mencion of those thinges. They are rather inuented by þ couetous mynde of men then otherwyse. As saith saint John Chrysostome: wilt thou edifie the house of God? so giue vnto the pooze wherof they may liue and thou hast edyfied a reasonable house to God for men dwelle in bildinges but God dwelleth in holy men and in men

Math. xv

Where haste thou any lyke promesse for þ thou bestowest vpon Masses, diriges, and other wylworshes?

But if you do them I wil not answer for thē

Chrysostome.

**Iherome.**

**i. Cor. iii.**

The poze soules in purgatory bear the name of all thyngs but the priestes haue the gaynes.

**Rom. xiii.**

**Of two maner**

me of good lyfe Also saynt Iherome writting to one called Delautia: when thou gyuest socouring hande vnto the poore, when thou comest in socour to a man in his necessities, whē thou setteest him that erreth in to the right way thou hast built a pleasaunt temple to God. For the hertes of the holy persones be called the temple of God, whiche whosoever dothe violate, God will distroye hym. Wherefore ye rich people haue ye alwayes mynde on y<sup>e</sup> poze. And se that ye loue better to bestowe your almesse where ye are sure that it is acceptable vnto God, and also where God hath commaunded you, to them, rather then there where as ye knowe not whether ye do wel or euil as in making of ymages chappels pilgrimages obites and other mānes inuencions whereby the poze be now a dayes miserably robbed and vnkindly pilled by them that shoulde ayde and helpe them if they did not serche more theyr owne profit, then the honoure of God.

**Of two maner Regimentes, or gouernances, goostly and secular or worldly. Chaptre. xxi.**

**I**f First we must diligently serche out the right and secular power, swerde, and gouernement to thintent y<sup>e</sup> none doubt whether it be of the ordinaunce of God or not. The wordes wherby we knowe that the secular powe is instiute of God be these of saynt Paule vnto the Romayns where he sayeth: Euery soule shall be subiect vnto the highe powers, for there is no power but of God. Then he that resisteth y<sup>e</sup> power, resisteth the ordinaunce of God. Moreover saynt Iher

## Of Regimentes.

ter sayeth. Be ye subiectes to every humayne  
 creature, be it vnto the kinge as vnto the soue-  
 reyne, be it vnto the heade rulers, as by hym  
 sent for vengeance vnto the offenders but for  
 p[re]p[ar]e to th[is] that be good. Moreover the right  
 of the secular power & of the ciuile iustie hath  
 bin from the beginning of the world. For whē  
 Cain had slayne hys brother Abel, he feared  
 moche that he should be kild agayne. Like wise  
 after the floude God confirmed it agayne say-  
 ing whosoever shedde mannes blood his bloude  
 shalbe shedde agayn. The same right was con-  
 firmed agayn in the lawe of Moyses where he  
 sayde in Exodo: whosoever strike a man wil-  
 ling to kil him shal dye the death. And agayne  
 if any wyth dede aduised lying in a wayte kyll  
 his neyghboure thou shalt drawe hym out of  
 my house, and that he dye. And in the same  
 lawe it was commaunded to take a waye lyfe  
 for lyfe, eye for eye, toeth for toeth, hande for  
 hande, wounde for wounde, and so of other.  
 Lykewyse hath oure Sauour Christe in the  
 Gospell confirmed it sayinge to saynte Petre  
 in the gardyne of Oliuete: He that strykerh  
 wyth the swerde, wyth the swerde shal perishe.  
 Then is it all certayne and manifest that it is  
 the wyll of God that there should be a swerde  
 and iustice temporall for the punition of the  
 euill and conseruation of the good and for the  
 enterternyng of the publike peace christen and  
 comon brotherly loue. Secondely it seemeth  
 to be more contrarve here vnto, that whyche  
 Christe sayeth in the Gospell in thys maner: Math. v.  
 Ye haue heard what hath ben sayd: An eye for  
 an eye, a toeth for a toeth: but I say vnto you,  
 ye

i. Petr. ii.

To be subiect  
 to the powers  
 is not to rebel  
 agaynst them  
 but to suffre  
 patientlye all  
 that they shall  
 lay vpon vs.

Gen. ix.

Exod. xxi.

The lawe of  
 reason conde-  
 neth vs when  
 we haue done  
 mischylfe, we  
 cannot but  
 thynke our sel-  
 ues worthy y<sup>e</sup>  
 same.

Math. xv

This is y<sup>e</sup> law  
 of equitie, & hi  
 che punyssheth  
 after the deser-  
 tes.



Of too maner

This restray-  
neth vs, from  
sekyng venge-  
aunce for oure  
priuete iniuri-  
es, but not the  
maiestrates  
fro punishing  
open crimes in  
the wicked.

Romans. xii.

i. Peter. i. 3. iii.

Here note that  
these sortes ar  
always so min-  
gled together  
that they can-  
not be seuered  
wherefore the  
maiestrates ha-  
ving both god-  
ly and wicked  
persons vnder  
his dominion,  
must needs vse  
the swearde to  
punish the wi-  
ked withall.

Marc. i.

Math. xvi.

ye shal not resist euyl. But who so euer stryke  
the on the right cheke tourne to hym the other.  
And to him that wyl go to lawe wyth the by  
force and take awaye thy cote, geue to hym al-  
so thy gowne. And he that wyl constrayne the  
to go a myle with hym, go with him twayne.

And a lile after. Loue your enemies, save wel  
of them that curse you, do good to them that  
persecute you wyth hatred, pray for them that  
hurt you and persecute you. And ouer and be-  
sydes this there are yet many places in the ho-  
ly scripture forbidding al maner of v̄eaunce.

And as in saynte Paule vnto the Romaynes.  
Saynte Peter in his first Epistle, and in ma-  
ny other places. Wherfore it seemeth that the

swearde of iustice shoulde be forbodden in the  
new testamēt amonge the christē. Then third-  
ly for to vnderstande this well we must know  
that there are two sortes of people in þ world.  
The first belonge vnto the kyngdom of God.  
The o'her to the kyngdome of the worlde.

They that belonge vnto th kyngdome of God  
be all trewe faythfull people in Iesus Chz ste  
and vnder hym. For Chziste is kyng & Lorde  
in the kyngdome of God. As teacheth vs the  
seconde Psalme, and also al the olde and new  
testament. He came also into the worlde to be-  
gynne and to lyfte vp the kyngdome of God  
in the worlde. Therefore sayed he to Pylate:  
My kingdom is not of thys worlde. And who  
so euer is of the trouth, heareth my voice. And  
in saynt Marke sayth he that the tyme is ful-  
fylled and the kyngdome of God shal approach  
And in S. Mathewe sayth he Seche first the  
kyngdome of God. He calleth the Gospell a

Gospel

### Regimentes.

Gospel of the kyngdome of God, because the Gospel teacheth, gouerneth and keepeth, the same kyngdome. Then they that are stedfaste in the fayth and in the loue of God yf they obey vnto his comaundementes haue noughte to do wyth the swerde of iustice nor of the secular power to make them rightuous. And yf al the worlde were true and very christen (that is to say) very faythfull there neede no gouernour, Lorde, swerde, nor iustice. For wherto shoulde they serue, seying that al true Christen shoulde haue the holy gost, whiche gouerneth & teacheth them to do no wronge, to loue all the worlde, to suffre, and endure euyl and iniurye of all the worlde wyllingly and ioyfully, yea also the death. And where as al persons are content wyllingly to suffre wronge and iniurye. And where as there is none that doth wronge nor iniury, but where as all persons do right, there is no discorde, hatred, enuy, nor other contention. And there needeth no ryghte nor punicion. Wherfore it were impossible that the swerde of iustice shoulde haue oughte to do amonge the very true christen, scynge they do muche more of them selues then any man can comaunde them, or then any lawe or worldely doctrine can teach them. As sayth saynt Paul vnto Timothe. Vnto the ryghtuous there is no lawe set, but vnto the vnyghtuous. And this is thus, because that the iudgement and right of a very true christen forbeareth and auunceth more then al othar rytes and lawes: for it procedeth from the holy gooste whiche possedeth the herte of a very christen. But the vnyghtuous do ryghte to no man, therefore they

3039  
If ther were no wyched persons in the world, the wex it in vayne to haue punishment for them.

It is amonge them but not for them.

1. Timo. ii.

Of two maner

The euyl dooe  
hate vyce for  
feare of puny-  
shment, but the  
good men do it  
for the loue of  
vertue.

By þ law the  
iuste do know  
theyr owne  
weaknes, and  
the vniuste  
their damna-  
cion.

Psalm. xiii.  
Rom. iii.

Wher loue la-  
weth feare  
must tak place

Thys is the p-  
fite that the  
iuste man hath  
by the lawe.

they haue nede of ryght and of lawes whereby  
they be taughte and constrayned to do well. A  
good tree nedeth not þ one teache him to bring  
forth good frute, for his nature gyueth it with-  
out any teachinge. Likewise are all the verey  
true christe natured by the holy gost and faith  
that thei do all thinges wel and as it apertay-  
neth more then anye manne can commaunde  
them bi al the commaundementes in the world  
And for theym selues haue they no nede nei-  
ther of lawe neither of ryghte. But some man  
mighte aske why then hathe God geuen vnto  
men so manye commaundementes, in the olde  
and newe testamente? I answere the, saynte  
Pauls saithe as it is sayde before vnto the  
ryghtuous, ther is set no lawe: but to the vn-  
rightuous that is to say to them that are not  
yet true christen. And for beause that none is  
true & veri christen or good of nature, but be al  
sinnars and euill: As witnesseth the prophete  
saying: God hath looked from heauen vpon the  
children of men that he mought se if there be a  
ny vnderstanding or seching God. All are fal-  
len and are become abhominable ther is none  
that doeth good no not one. Therefore God re-  
streyneth the malysce of the people by the lawe  
that thei dare not accomplysh it outwardly by  
worke and dede accordinge to theyr euyl wil:  
Moreover. S. Paule giueth vnto the lawe an  
other office, that is that it lerneth vs to knowe  
oure synnes, by the whiche knowledge a man  
is made meke, and yeldeth him self to the faith  
and vnto the mercy and grace of God as is be-  
fore sayde. Fourthly all they that be not yet  
Christen belonge vnto the kyngdome of the  
worlde



### Regimentes.

woulde and be vnder the lawe. In this nombre are all the euill christen whiche seke nought elles but all worldly pleasure and are called christen but they are not so. Seyng then that there be so fewe good Christen and so many euill people God hath geuen vnto the same euill out of the Christen estate and out of his kyngdom an other regiment and gouernance and hath put them vnder the swerde, that is to saue, vnder the secular power & ciuill righte to the entent that they maye not accomplishe their malice when they woulde. As a mischeuous wylde beaste is tyed wpth chaynes and bondes that he maye neyther byte nor stryke after his nature, all be it that he woulde sayne accomplishe his euill nature, whiche is not needeful vnto a gentle tame beaste, for wpthout the cheynes and wpthout bandes he doth none euill to any man.

If it were not thus (because that there be manye mo euill persones in the worlde, then good, and that the good do not resist euill) the one woulde deuoure and put the other to destruction, in suche fashion that none should be able to keepe neyther wyfe nor chyldren neyther yet be able to mainteyne hym selfe. And by suche meane shoulde the worlde in continuance become waste & without inhabitauntes. For this cause hath God ordeyned these two gouernementes.

The spirituall the whiche maketh Christen and good persones by the holyc gooste vnder the kyng of that kyngdome Iesus Christe.

And the secular Gouernance the whiche constraineth the euill Personnes to keepe out

This euill christened are not they that were not well plugged in the fonte but they þ are not baptised in þ holyc gooste into nunes of lyfe.

This hath he done for þ preservation of his simple lambes whome he hath not yet taken out of þ worlde. For if þ wicked were not restrained by feare: they would destroy al þ thei might ouer.

Not by fyre & sagottes.

### The comon citifins

Romans. xii.  
The goodmen  
loue the mai-  
strates, whom  
the euyl menne  
feare and hate

As the circum-  
ficio in y flesh  
was not the  
true circumci-  
cion, so the Ba-  
ptisme in wa-  
ter is not the  
true Baptisme

A similitude  
very fit for the  
purpose.

As necessarie  
is the one to  
defende, as the  
other to pro-  
creat.

outward peace and to be tame agaynst theyr  
wil Thus teacheth vs saynt Paule, to vnder  
stand the sword and secular iustice sayng the  
prynces are not to be feared to them that be  
good but vnto the that be euil, Now if any mā  
would gouerne the worlde ( y is to say the euil  
only after the gospell and cause to cease all  
worldly lawe and iustice saying that they are  
baptised and christen to whome the sword of  
iustice nedeth not. Vnto them may be answer-  
ed. It is of a truth the true christen haue no  
nede of lawe nor of the sword for theyr iustis-  
fyngs. But do your dyligence to fulfill the  
worlde with true christen be fore that you go-  
uerne them christenly after the gospell whiche  
shal be very hard for you to do. For the world  
is al giuen to sinne and scarcely can they abide  
good christen. They are not al christen that are  
baptised and called christen. Therfore it is not  
possible vnto the worlde to obserue and kepe  
a comon christen gouernaunce, namely also in  
the middes of a greate comonte, for the euil are  
all, wayes more in nombre then the good sayth  
full. For this cause to gouerne a cuntrey after  
the gospell without the sword of iustice is as  
though a mā wolde to gether in a stable, har-  
tes, wolues, lions, shepe & other like & to suffre  
all these bestes to be conuersant togyther the  
one wyth the other, howe longe I praye you  
shoulde they haue peace to gyther the one with  
the other: Ye howe long shoulde the poxe shepe  
lyue we therfore muste nedes haue here bothe  
these gouernementes. The spirituall or euang-  
gelycall because it iustifyeth & bringeth health.  
The other because it enterteyneth and hol-  
deth

### Of regimentes

With peace The one is not sufficient in þ world without the other. For without the spirituall gouernement of Iesus Christ can none be saued nor iustified before God by the worldly regyment. So may ye perceyue that the rule or gouernement of Christ hath not lordship ouer all persones. For the true christen be alwayes lesse in nombre and be in the middes amonge the not christen as a rose among the thornes. Then where as the worldly gouernaunce reyneth euery where alone, there can be none other thing but hypocrysy. For without hauing the holy goost in the hert can none be made righteous nor saued. Likewise where the spirituall gouernaunce reyneth euery where alone, there is peruersite vnbrydeled and vnbound redy to accomplishe al malice for the world can not vnderstand the spirituall gouernaunce because that it sygheth onely by the swerde of the spirit, whiche is the worde of God. And beth none other swerde. Nowe seest thou well what þ wordes of oure sauoure Christ mean whiche we haue recyted before) where he sayeth that the christen shall drawe noman in to iustice, and that they shall not resiste euill. He speaketh that only of his dere christe, þ which alone take it into theyr hertes and also do it alone for so are they enclyned and dysposed by vertu of the holy goost working in theyr hertes that they do harme to noman but suffer willingly euill and wrong of euery man. Then if all the worlde were suche christen al persones wolde kepe equally these peassible comanadementes. and all thing wold they do according therunto. But nowe because they be not christe

B.i. the

3039  
Though there be manye that beare the name of Christe, yet the number of trewe Christis as is but male

These vyces reigne in them that are not of the true christians.

The other lack this spirit



Of two maner

This example  
of Christ decla-  
reth whose vic-  
ar the Pope  
was.

Ephesians.

Hi. Byngs. vi.

It is not hys  
will therefore,  
that we should  
bee compellede

the word of God entreth not into theyr hertes  
nor they do not according thereto, and there-  
fore they apperteyne vnto the other secular go-  
uernance wherby the not christen be constre-  
ined to kepe peace outwardly, and to do none e-  
uill. For this cause hath not Iesus Christe  
borne the swerde nor ordained it in his spiritu-  
all kingdome, for he is king ouer all the true  
christen, and gouerneth without swerde and w-  
out any outward law onely by the holy goost  
working inwardly in the hert of man And al-  
beit that God hath ordeined the secular swerd  
for the correction of the euill, yet he hath not v-  
sed it, for it belongeth not vnto his kingdome  
in the whiche kyngdome they are none but  
suche as be good and iust. And for this cause  
mought not Dauid builde the temple of God be-  
cause he had shed moche bloude, and vled the  
swerde, not that he had done euill or vnryght-  
tuousnesse, but because he myght not in this  
thing be a figure of Christ whiche should haue  
a kingdome peasible and without swerd, But  
God commaunded to Solomon whiche had a  
peasible kingdome to builde the temple, for So-  
lomon is as moche to saye as peasible by the  
whiche the kingdome of h very Solomō Iesu  
Christ moughte be figured & signified. More-  
ouer in all the edification of the Temple of  
God was neuer herd stroke of Iron, nor of ha-  
mer, nor of Aze, nor of none other like thing as  
it is witten in the thyrde boke of kinges in the  
vi. Chaptre. All these thynges here signified  
h Iesus Christ shoulde haue in his kingdome  
a people willing to serue hym without cons-  
treynt without commaundementes without  
swerd

### Of regimentes.

Swerde. Thys was also before prophesied by  
 Eſaye ſayinge: They ſhall not hurte and ſhall  
 not flee in all my holy mountayne. Also in his  
 ſecond chaptre. They ſhal turne their ſwerdes  
 into cultries, and theyꝝ ſpeares into ſcythes.  
 The one ſhall not lyfte by a ſwerde agaynſte  
 the other and they ſhall be no more exerciſed in  
 the warre. Theſe wordes here and other lyke  
 be not ſayd of al perſones that beare the name  
 of Jeſus Chriſt, but onely of them that beare  
 both the name and the ſpिरite of Chriſte, that  
 is to ſaye of all trewe chriſten the whiche wil-  
 lingly do ryght the one to the other.

Nowe myghte one demaunde: Seynge that  
 the trewe chriſten haue no neade of the ſwerde  
 nor of the ſeculer ryghte for theyꝝ owne rygh-  
 teouſneſſe, then why teacheth ſaynte Paule  
 that euery ſoule ſhall be ſubiect vnto the hygh  
 powers: And lyke wyſe ſaynt Peter that the  
 chriſten ſhall be ſubiectes vnto euery humayne  
 creature? I anſwer the that I haue taught be  
 boze that the Chriſtians amonge them ſelues  
 and they amonge the other haue nought to do  
 wyth the ſwerde nor wyth the lawe for that  
 is to them neyther neadeſull nor profitable.  
 Alwayes forbycauſe that the true Chriſten ly-  
 ueth not vpon the earth for his owne profite  
 but for the profit of his neyghboure.

He doeth by the nature of the holy gooſte  
 that wherof his neyghboure hath neade.

And forbecauſe that the ſwerde is a thyng  
 very expedient and neceſſarie for al the world,  
 for to keepe peace, vnitie and con corde, for to  
 puniſhe the offenders, and to reſtrayne theyꝝ  
 malice and wyckedneſſe.

¶ Therefore

to belene. For,  
 wythout loue:  
 belife is not of  
 value, & where  
 conſtraynt is,  
 can be no loue.  
 Eſaie. xii.

Rom. xlii.

i. p. ii.

The cauſes  
 whye the true  
 chriſtians ſub-  
 mitte the ſelf  
 to the poures:

This example  
of Christ decla-  
reth whose vic-  
ar the Pope  
was.

Epheſians.

iii. Kings. vi.

It is not hys  
will therefore,  
that we should  
bee compelled

Of two maner  
the word of God entreth not into theyr hertes  
nor they do not accordyng ther vnto, and ther-  
fore they apperteine vnto the other secular go-  
uernance wherby the not christen be constrei-  
ned to kepe peace outwardly, and to do none e-  
uill. For thys cause hath not Iesus Christe  
borne the swerde nor ordyned it in his spiritu-  
all kingdome, for he is king ouer all the true  
christen, and gouerneth without swerde and w-  
out any outward law onely by the holy goost  
working inwardly in the hert of man And al-  
beit that God hath ordeined the secular swerd  
for the correction of the euill, yet he hath not v-  
sed it, for it belongeth not vnto his kingdome  
in the whiche kyngdome theyr are none but  
suche as be good and iust. And for thys cause  
mought not Dauid builde the tēple of God be-  
cause he had shed moche bloude, and vsed the  
swerde, not that he had done euill or vnryght-  
tuousnesse, but because he myght not in thys  
thing be a figure of Christ whiche should haue  
a kingdome peasible and without swerd, But  
God commaunded to Solomon whiche had a  
peasible kingdome to build the temple, for So-  
lomon is as moche to saue as peasible by the  
whiche the kingdome of þ very Solomō Iesu  
Christ moughte be figured & signified. More-  
ouer in all the edification of the Temple of  
God was neuer herd stroke of Iron, nor of ha-  
mer, nor of Arc, nor of none other like thing as  
it is written in the thyrde boke ofinges in the  
vi. Chaptre. All these thynges here signified  
þ Iesus Christ shoulde haue in his kingdome  
a people willing to serue hym without cons-  
treynt without commaundementes without  
swerd



Of regimentes.

Swerde. Thys was also before prophesied by to belene. For,  
Esaie saynge: They shall not hurte and shall wythout loue:  
not see in all my holy mountayne. Also in his belife is not of  
second chaptre. They shall turne their swerdes value, & where  
into cultries, and their speares into sythes. constraynt is,  
The one shall not lyfte by a swerde agaynste can be no loue.  
the other and they shall be no more exercised in Esaie. xii.  
the warre. These wordes here and other lyke  
be not sayd of al persones that beare the name  
of Iesus Christ, but onely of them that beare  
both the name and the spirite of Christe, that  
is to saye of all trewe christen the whiche wil-  
lyngly do ryght the one to the other.

Nowe myghte one demaunde: Seynge that  
the trewe christen haue no neade of the swerde  
nor of the secular ryghte for theyr owne rygh-  
tuousnesse, then why teacheth saynte Paule Rom. xiii.  
that euery soule shall be subiect vnto the hygh  
powers: And lykwysle saynt Peter that the i. p. ii.  
christen shall be subiects vnto euery humayne  
creature: I answer the that I haue taught be  
fore that the Christians amonge them selues  
and they amonge the other haue nought to do  
wyth the swerde nor wyth the lawe for that  
is to them neyther neade full nor profitable.  
Alwayes forbycause that the true Christen ly-  
ueth not vpon the earth for his owne profite  
but for the profit of his neyghboure.

He doeth by the nature of the hol y gooste  
that wherof his neyghboure hath neade.

And forbecause that the swerde is a thyng  
very expedient and necessarie for al the world,  
for to keepe peace, vnitie and con corde, for to  
punishe the offenders, and to restrayne theyr  
malice and wychednesse.

The causes  
why the true  
christians sub-  
mitte the selfe  
to the poures:

B. ii.

Therefore

Of two maner

Therefore the very christen yeldeth hym selfe willingly vnder the gouernaunce of the sword and temporall iustice, he payeth tailles he honoureth the puissaunce and worldly highnesse, he serueth he healepeth he doth all that euer he maye do to thintent that the same puissaunce may prosper & be kepte in honour & feared. Albeit that the same puissaunce to him is nether nedeful nor profitable. And for because he thinketh alwaies what thinges be profitable vnto his neyghbour, & doth he, As teacheth. S. Paul vnto the Corinthians. Suche a seruice is the worke of a christen and bringeth alwaies great profit into the worlde. And if he shoulde not do so he were no christe, but shoulde sinne against the rule of charite, for he shoulde giue euill ensample vnto other that they shoulde not honoure the temporal puissaunce, but shoulde dispise it: Albeit that it shoulde be alwayes to the verynessarye and profitable wherby shoulde come grate dyspyssing of the Gospell. For suche dyspyssing of the temporal puissaunce bringeth dissention and maketh sensuall persones profitable vnto nothing. The Gospel maketh all true christen seruauntes to al the worlde by the rule of charite the which alwaies in them leues and by them be in true liberte and haue nede of nothing being suffised of theyr Lorde, and kinge Jesu Christ and of his gouernaunce in theym. So likewise dyd Jesu Christ paye the tribute wherunto he was not bounde at all to the entent that he shoulde not dispise the puissaunce and that he woulde not gyue them exemple of disobedience. As he him self taught in. v. chapter of S. Mathewe. Where he saith that the christ-

1. Corinth. x.

This their obedience sheweth light to the worlde.

The Gospell teachethal obedience

Math. xvil.  
Al the actes of Christ are our instructions.  
Math. v.

**Of regimentes.**

christen shall not resist euill nor sue any at the lawe. He forbiddeth not to be subiect and to serue them that haue the swerde and secular puissance. But the lesse nede that thou haste vnto it for thy selfe the more shalt þy conferme thy selfe therunto. Thou shalt serue therein them which haue yet nede and are not so stedfast in their faith as thou art and that onely by charite supporting them in theyr infirmite as Christe hath supported vs, and hath made him selfe conformable vnto vs. For albeit that by the stedfastnes of thi faith and loue that thou hast vnto God thou hast no nede that any mā should punyſhe thine enemye because that thou wilt suffer wroꝝ willingly for þy loue of Christ. Thy neybour hath alwayes nede because he is yet feble and therfore thou shalt healpe him, to the intent that he may haue peace and that his enemye may be restrayned and let that he hurt him not: whyche can not be so done if the temporall power be not hade in honour and feare. Our sauoure Christ sayeth not thou shalt not serue oꝝ shal not be subiect vnto the temporal puissance, but he saith. Thou shalt not resist euill. As thought he woulde saye: Maynteine thy life so that thou be paciēt that thou haue no nede of the lawe of right nor of the temporal puissance for to reuenge the. But contrary wyse be profitable vnto the weake, and feble multitude in scruiſing them & healping them by obeying the temporall puissance. I woulde that thou shouldest be so worthy and nobell to haue no nede of the secular right but that, þy ryght shoulde haue nede of the to healp to mayntayn it. Thus to vse the secular puissance

This is the order of charitie in them that be alreedy stronge in the faith.

Thus is the true christian a mayntenance and vpholding of the leporall poure.



Of two maner

Launce should be a grate worke of charite wher  
by a persone is giuen holly to the seruise of his  
neyghbour, and seketh not to defende his owne  
life honour or goodes, but seketh meanes on-  
ly to be profitable vnto his neyghbour. As writ  
Saint Paul vnto the Corinthians saying.  
Charite seketh not that is hys owne, and this  
thalt thou not do of entent to reuenge euill for  
euill, but onely by charite for the conseruacion  
and detence of the comon christen concoorde and  
vnto the profit of thy neyghbour not to reuenge  
thy selfe. For touching vnto thy selfe thou ab-  
dest vpon y<sup>e</sup> Gospel. Thou holdest & gouernest  
the after the lawe of Iesus Christe that is thy  
king So that thou wilt willingly tourne the  
other cheeke beare the blowe patiently and let  
thy manerell go wyth thy cote, if it touche but  
onely thyne owne businesse. Thus maye it wel  
stand to gither that thou be indifferently sub-  
iect vnto both kingdomes (that is) of God and  
of the world: vnto the one inwardly and vnto  
the other outwardly. So that thou dost suf-  
fer euill and wronge, and dost alwayes pu-  
nyshe and reprove euill and wronge. Thou  
dost not resist the euill, and yet dost thou al-  
wayes resist it for in the one thou considerest  
thy selfe and thyne owne wealth. And in the  
other thy neyghbour & his wealth. Touchinge  
vnto the one and vnto thy wealth, thou holdest  
thy selfe and gouernest thy selfe after the Gos-  
pell, thou suffrest iniurie and lyke a trewe chris-  
ten dost not resist the euill. Touchynge thy  
neyghbour and his wealth, thou holdest and  
gouernest thy selfe after the ordre of loue and  
dost resist the iniurie which is done vnto him  
whiche

1. Cor. xiii.

Do all thyngs  
to edification.

A christian man  
serueth & obedi-  
eth God in the  
spirite, and the  
maiestrates in  
the flesh.

Thus may we  
resist euill done  
to our neyghbour  
but not to our  
selfe.

**Of regimentes**

whiche the Gospell doeth not forbyd, but rather commaundeth it. Many holy persons haue vbled the swerde after thys maner sence the begynnyng of the worlde. As it is wyrtten of Abraham howe he deliuered both the sonne of his brother and slewe foure kynges, and yet was Abraham alwayes an holy man. Also the holy Propheete Samuell slewe, lykewyse the kyng Agag. Lykewyse Elias slewe the false prophetes of the Idoll Baall. In lyke maner dyd Moyses, Josue, the chyldren of Israell, Sampson, Dauid, and many other holy kynges vble the swerde as appeareth in the olde testament in many places. Some man myghte nowe saye. The olde testament is nowe ended and hath no more place, wherfore we can no more geue suche ensamples nor let them forth vnto the christen. I answer the that it is not trewe. For saynte Paule wyrteth in his fyrste Epistle vnto the Corinthians. Our fathers haue all eaten one spirituall meate, and haue all dronke one spirituall drynke: They dronke of the spiritual stone that folowed them, truly the stone was Christe. That is to saye, they had the same spirite and fayth in Christe that we haue for they beleued then that Christ was for to come to redeme them, as we beleue now that he is come and hath redeemed vs.

And so were they Christen as well as we. Wherfore seinge that they thus vbled alwaies the temporall swerde from the begynnyng of the worlde vnto the commyng of Christe for to depresse the outwarde malice of the offenders, lykewyse maye also the Christen do vnto the ende of the worlde.

Genes. xliii.

i. kynges. xv.

iii. kyn. xviij.

All thynges þ  
are writte, are  
for our crudi-  
cion.

The same fai-  
eth þ we haue  
had þ fathers,  
and the same

B. liii.

For

Of two maner

Baptisme also for the tyme and outwarde change make no  
that the true difference amonge the christen. The olde testa-  
christians are ment is not so ceased that we neede in no maner  
baptised wal. wise to kepe it, or that he doth euill that obser-

If he had cir-  
cumcised hym  
entendynge to  
worke any sal-  
uation therby,  
then had christ  
profited hym  
nothyng at al.

ueth any parte therof. But it is so ceased that  
in some thynges and some tymes it is indiffe-  
ret, and in some thynges and some tymes it is  
of necessite to do it or to leaue it. It is not now  
needfull to kepe it in all poyntes any more vn-  
der payne of dampnacion as it was then. But  
we muste kepe it onely there where brotherly  
loue requyrieth it as when saint Paule circum-  
cised his disciple Timothee whiche was not ne-  
cessfull vnto hym for his health but, he did it to  
satisfie the mind of the feble and wike Iues  
whiche thought that he myght not be saued  
without that he were circumcysed after the  
law of Moyses to thintent that by that meane  
he might drawe the more of them to the christe  
fayth. The olde testament as concernyng com-  
maundementes gyuen vnto Moyses is not yet  
ceased nor shal not cease vnto the ende of the  
worlde. It is of necessitie that thou arte bo-  
unde to obserue & kepe vnder payne of damp-  
nacion as they were in that tyme. As concer-  
nyng theyr ceremonies they are clerely cea-  
sed in Christe, so that if thou woldest cir-  
cumcise theyr selfe at this day and forbearc suche  
meates as were defiled vnto the Iues to eat  
and to do other ceremonies not hauyng trust  
to deserue any thing therby, it is to the indiffe-

-Fashion your ret in so doyng thou hast not offended. But if  
selfe to al men thou shalt come in the company of Jewes or  
that you maye of other parsones whiche reken that they can  
wyne al men. not be saued onesles they shoulde kepe suche ce-  
remonyes



### Of regimentes.

ceremonies whom thou wouldest fayn: wyne  
to the Christen fayeth and haste hope and  
lykelyhode in the same there art thou bounde  
by brotherly loue whiche hurteth no man but  
serueth enerie man to keepe theyr ceremonie  
wyth them and to do as they do tyll such tyme  
as they may be better taught, to knowe that al  
theyr health dependeth vpon the fayth & truste  
of Iesus Christ, and vpon his merites and des-  
seruinges and not in these blynde ceremonies.  
For charitie regardeth not whether the thinge  
be newe or olde that thou doest, but onely the  
vtilitie and profit of thy neighbour.

**O**f Gouvernours, Judges, Baylyfes,  
and other lyke an informacion  
after the Gospell.

#### Chap. xxvii.

**T**he Gospell is wyrtten for al persons  
and for al estates of the worlde. And  
there is none estate in the worlde but that he  
may fynde in the Gospell howe that he should  
lyue yf that he wyl folowe it. Let none thinke  
that he is not bounde to lyue after the Gospell Then myghte  
thoughe he be neuer so great a persone, be he not the Pope  
duke, Prince, Emperour, or Pope. For God frame the Gos-  
pall hath commaunded that the gospel be preached yf to his lust.  
to euery creature, that is to say, to al mā kinde  
Before God there is no difference neyther di-  
stinction whether thou be a comon husbnde The emperour  
man, or gouernour, of a towne or of a counthe kynge, the  
knyght, noble or ignoble, we haue all promysed at pope, and the  
oure baptisme the one as muche as the other. plowman be al  
We haue al take one rule, that is the teaching in one bonde,  
of the Gospell after the whiche we muste leade  
and gouerne oure lyfe. We maye not saye, let  
the

## Of Judges and

the monkes and priestes kepe it for we haue al  
promised at oure baptisme the one as moche  
as the other. Wherfore when the Lordes will  
lyue as they shoulde do after the gospel they  
must first obserue and kepe ii. thinges, that is  
to say mercy and iustyce. And also that they  
knowe when they must be mercifull and whe  
they must vse iustice. Then first it behoueth  
thyne intent bee to defende the ryghteous and  
inocente and so with the secular right to come  
in aide vnto the right of the gospel reproving  
and rebuking openly and without any fauour  
all vniyghtuousnes to thintent that the peo  
ple may lyue trely vnder thy protection preser  
ued from theues murtherers and from all ma  
ner oppression and iniurye as ferre forth as it  
is possyble vnto the. when thou doest so thou  
art Goddes seruaunt. But it behoueth that

These ii. ver  
tues must by  
de the one the  
other.

Be ware of  
partialite, in al  
thynges.

thou be well ware in suche thinges to auenge  
thy selfe in thy iugement and that thou gyue  
no iudgemente nor sentence but onely where  
thou knowest that thy iudgement is rightfull  
and that nether for hatred enuye nor fauoure  
And yet thou must do it with as greate mercy  
and compassion and as tenderly as thou wouldest

Be iuste wyth  
mercies, & mercies  
ful wyllyng iustice

dest cut of a corrupte member from thyne owne  
body, whyche be the malice of hys corruption  
if thou dydest let hym a lone wold corrupt thy  
whole body. It wer also no hurt in this mater  
to kepe the ordynauce somtyme made by The

No iudgemēt  
ought to passe  
wythout adu  
cement.

odolius Emperour which ordeined that none  
shoulde be put to death before he had byn. xxx.  
dayes in prison to thintente that in the meane  
tyme he myght be well aduysed to make, an  
swer. And to thintent that the iudge woulde  
cause

**Other officers.**

cause no man to dye hastily and wyth aduise-  
ment, but that he moughte haue tyme to coell  
his enchauffed courage.

And when any of the cominaltie should hap-  
pen to do any euil by misfortune against right  
and iustice wherby hath alwayes before ben of  
good lyfe and name, such a one maye a Judge  
helpe agaynst the lawes, and procure his deli-  
uerance wythout synne. For if it be so that  
the law of Moyses had so great discrecion that  
therby they dyd not put them to death, whiche  
vnwarely and by case of misadventure had com-  
mitted murther agaynste theyr wyll. As it is  
wrytten in Deuteronomium. So that Moyses  
had assigned the Cities vnto the whiche  
they that had committed homicide by misfor-  
tune agaynst theyr wyll mought flee for theyr  
safegarde. How much more shoulde we which  
are Christen that lyue after the Gospell and  
loue oure enemies haue and keepe discrecion  
and regarde in this matter.

This I saye to the entent that the Judges  
shall not thynke that they offende if they helpe  
suche. For when they haue hope and lykely-  
hode that the euill doer shal amende they must  
be alwayes mercifull. As Christe was vnto  
the woman whiche was founde in auoutrie.

As saynte John rehearseth. The temporall  
lawe muste obey and serue vnto the Gospell:  
It maye in no wyse be contrary there vnto.  
Wherefore if any thyng therin be agaynst the  
Gospell then the temporall lawe muste geue  
place and perishe in that poynte. For we muste  
alwayes obey more vnto God then vnto men:  
As teacheth vs saynt Petre.

The rigour of  
the lawe must  
be qualified, in  
cases of mys-  
fortune.

Deutr. xiii.

This was þ  
the kynred of  
the party slaine  
shoulde not be  
reuenged on þ  
innocent.

John. viii.

The lawe may  
not brende that  
wherby þ gos-  
pell leueth.  
Act. v.

Them



## Of Judges and

**Christe willet**  
**mercy in al thi**  
**nges.**

**1. Cor. vi.**

**What would**  
**this felowe do**  
**if he sawe our**  
**iudges.**

**But oure iud-**  
**ges maye not**  
**knowe þ scrip**  
**ture.**

**Them that we may amende by warnyng we**  
**shal not correct the by iustice. Al that a Judge**  
**maye do wout synne in the cause of an other**  
**he maye not do it in his owne. For none maye**  
**aduenge his owne iniurie, nor v. re his chris**  
**brother for his owne profit: As is before sayd**  
**that the true christen neuer playneth vnto the**  
**Judge of the iniurie that me do vnto him but**  
**suffereth al paciently. As sayeth saynt Paule.**  
**Now is sinne yet alwates in you, because that**  
**ye haue strifes togither amonge you. Why do**  
**ye not rather suffre wronge? why do ye not ra**  
**ther receyue hurte? It behoueth the Judge**  
**to toke diligently that the one do not wronge**  
**the other wythout loking þ euery mā shoulde**  
**cōplayne vnto him and al by charitie seaching**  
**nothinge but the rest & quietnes of they? chri-**  
**sten brother whom the euyl people do oppresse**  
**The prophet Esay reproveth the princes and**  
**Judges that in they? iudgementes and senten-**  
**ces take regarde vnto rytyches, seachyng they?**  
**owne profit: or beating fauour vnto their frē-**  
**des, saying on thys wise. Thy princes bee vn-**  
**saythful, felowes of theaues. They al loue but**  
**bes they folowe rewardes, they iudge not to þ**  
**Oraphantes, and the cause of the wydowe com-**  
**eth not before them. They ought to determine**  
**the cause with good aduysment and as shortly**  
**as were possible, and to exhorte the parties to**  
**make brotherly appoyntmente the one wyth þ**  
**other, shewyng them by the gospel þ the chri-**  
**sten ought not to haue sute and proces among**  
**them. They ought be to very soyr for the diste-**  
**ction of they? christen brethren, and the euyl go-**  
**uernauce of euell doers. It behoueth also that**  
the

### Other officers.

the Lordes enforce them selues to put away al  
euil customes, and that they forbyd streyghtly  
that no younge stronge persones go on begge-  
ynge. For therof cometh greate euell, but shall  
constrayn the to learne a craft. Therto a place  
in the ciuill lawe forbyddeth that any stronge  
person being in health, should begge his bread  
And therefore I meruayle greatly that the tem-  
porall lordes keepe not this lawe, seying that it  
is good and not contrarie but agreable to the  
gospel whych comaundeth that he that labou-  
reth not should not eat. The lordes should pro-  
cure and counsel the ryche folke that they should  
do thyr diligence to cause the young folkes to  
learne a crafte to thintent that they should not  
go on begginge, and that they haue none occas-  
sion to take the to the walet. The rulers shoul-  
de also ordeyne some honest prouision that the  
poore impotent, younge childe, and olde peo-  
ple that can not gette their bread, and haue not  
wherof to lyue: shoulde not be constrayned to  
go frome doore to doore. But it were rather bet-  
ter that they shoulde ordeyne thre or four hone-  
ste persons in euery parishe wyche of a comon  
treasur as of the treasur of p<sup>r</sup> poore, myght pro-  
uide euery weeke as moche as shoulde be neede  
for euery house of the poore. And that by porci-  
on after the numbre of the poore. And that they  
shoulde exhort the ryche to geue thyr almes to  
that comon treasur, and to bequeth that, that  
they woulde bequeth by their testametes other  
wise, to that comon treasur. For we can fynde  
the means to buye greate Abbayes for to nou-  
ryshe stroung people that may labour (and so  
ryme whores and baudes also) in delicate lyue-

But alas thys  
part is not sen  
to.

Lette your tre-  
talles, and di-  
ryge masses, p<sup>r</sup>

**Howe we must paye**

byngynge and upnge. And why can we not aswell fynde the  
 byngynge at meane to do oure charitable workes according  
 your buresles to the gospel to the poore impotent syke and  
 and buylde the feble: we should also bye houses for the poore  
 house of God. to dwell in as are hospitalles situate in fayre  
 pleasaunt and large ayre of the towne. And lyke  
 wyse should we proude vnto them an honest  
 man that mought euery day make vnto them  
 a sermon thewing vnto the the worde of God  
 for to comforte them in theyr pouertie, and lan-  
 guors: whiche should be a seruice honest hol-  
 some and verie acceptable vnto God.

**Howe that we muste paye taxes and  
 subsidies in ayde vnto oure  
 princes. Chaptre. xxviii.**



These me we  
 not fully stabl  
 Med in rec kno  
 ledg of Christ.  
 Rom. xiii.

When sayn'te Paule had conuerted  
 the gentiles vnto the christen faith  
 then thought the Christen (sayng  
 that now they had gottē God for  
 theyr Lorde) they should be deli-  
 uered from theyr earthely lordes, and that it  
 should be no more nedefull vnto them to ho-  
 noure theyr temporall Lordes nor to pay vnto  
 them taxes or taylles. Whiche opinion Saynt  
 Paule reproued writing vnto the Romayns.  
 And albeit that God almighty hath deliuered  
 you by his sonne Iesu Christ fro your sinnes  
 and from the subjection of the deuill, ye may  
 not thynke that ye be thereby deliuered from  
 the obedience & seruice of your princes and lordes  
 of this worlde. For the seruice that ye do  
 vnto your princes is not hurtfull vnto your  
 health. It can but merli hurt or greue your bo-  
 dy and temporall goodes if percase ye did pay  
 vnto them any taxes or subsidies, when they  
 had



### Taxes and subsidies

had no neede to require it. For these thynges ye shall not therfore murmur, nor grudge agaynst the puiſſaunces, neyther be rebel agaynst them, albeit that it so were that they were very tirauntes, to the entent that ye ſcere them not to greater angre, wherefore they ſhoulde take occaſion to do greater oppreſſion & grefe vnto the chriſten. For ye muſt alwayes labour to geue good enſample vnto other by your patience for to draw your Lordes after that maner from that euyl lyfe, as they ſhall ſe and beholde your holy and peaceable conuerſation.

And therfore to him that axeth you taxe and ſubſidie ye ſhall geue it him. In all ſuche thynges ſhall ye be obedient vnto your Lordes although they were very Wapnyngs, to thintent that by that meanes ye maye drawe them vnto the Chriſten fayth. Thys is the obedience that S. Paule ſpeaketh of in the ſayd Chapter. After thys maner was our ſauour Chriſt obedient vnto the tempoꝛall puiſſaunce, and payed the tribute money for hym ſelfe and for Peter. Not that he owed it but bꝑcauſe he woulde geue no man occaſion to be offended. Thys ſhoulde all the chriſten conſidre & keepe them ſelues from murmuring and grudgynge whē ſubſidie or taxation is axed of them. But whē they are nought thou oweſt them nought before God. For as Chriſte was paſſed by thē that axed tribute he profered them none, for he owed thē none, but whē it was axed, he payed it, as we haue ſayd before. And the Lordes oughte to be well ware that they oppreſſe not theyꝛ ſubiectes, for thereof they ſhall peldre a ſtraight accompte before God

A godly piece  
of counſell.

Not to winne  
theyꝛ fauour,  
but them,

Math. xviii.

Serenge chriſt  
payde tribute,  
why ſhoulde  
we deny it?

**O**f men of warre and of the warre whiche  
the Christen may warre without  
synne an informacyon after  
the Gospell. Chapitre. xxix.

**T**he men of warre haue nothing in the  
gospell for the gospell knoweth no me  
of warre nor the warre but only peace  
Albeit that many doctoures say that

If thou wylte  
be a true chri-  
stian, caste of  
thy harners &  
let the worlde-  
lynges alone  
wyth theyr  
warre

he men of war is a thing resonable and good  
because of the wordes of saynt John baptist  
who as (writeth saynt Luke in the gospell) an-  
swered vnto the menne of warre axinge him  
what thinge they shoulde do to be saued, that  
they shoulde hurte no manne but shoulde bee  
contented with theyr wages. By these wordes  
will the doctoures and Theologians saye that  
the men of warre may warre pill and do euill  
without synne. But they vnderstand not the  
wordes of saynt John. ye must vnderstand þ  
the teaching of S. John brought noman vnto  
full perfection. It did but onely make redy the  
hart of man vnto God and vnto the teaching  
of Iesu Christ. He rebuked the most greattest  
euill by his preaching. He did but onely teache  
the begynnyng of ryghtuousnesse, as though  
he wolde haue sayed. If I shoulde all attonce  
forbid you to warre, ye might not yet for your  
wekenesse suffer it, nor ye might not leaue it at  
sodeynly. But begynne fyrst to leue the most  
greattest euill as to do hurt and outrage vnto  
other, as to burne, to kill, pil and so forth. And  
be alwayes cōtent with your wages. So was  
saynt John Baptist none other thing but as a  
mā that abateth and cutteth of from a peace of  
tymber the most greate st knottes. He doth it  
not to thintent þ it shoulde abide so. But when  
the knottes and warres be cut of then comyth  
a bette r

If John had  
forhoden war  
he should haue  
ben compted a  
distroyde of þ  
Emperoures  
ordinaunces,  
whose could-  
ones they wer  
þ came to him

### And of the warre

a better master carpenter that playneth and maketh it more smother with a large fine rabotte. Likewise dyd saint John by his preaching, he did but only abate and cut of the knottes, that is to saye, the great sinnes. And yet they were not cleane awaye and cut of tyl an other better master workman came after and cut them of with his fine rabotte. And therefore was he nothing els but a voyce crying in þe deserte which cried: Make redy the way of the Lorde: make streyght his foote pathes. He was not the light as sayeth S. John the Euangelist. He coulde not pardon our sinnes, for he was not Christ. He was but onely a voyce a foregoar & a shepher which made redy the way against the coming of Christ. And for this cause dyd Sainte Iohn sende his disciples to Iesu Christ, wher he should die to thinten: that they might learne the ful perfection of him. For he had but onely made them redy for to come vnto Christ. For this cause & reason it is al manifest that saynte John hath not praysed the warre by these wordes, but hath rather forboden it: As teacheth all the Gopel. For as it is a thing euill agering that the hande sight agaynst the heade, So is it a thing as euell agreing and greate sinne that one Christen warre against the other. For we are all bretheren and membres of one body, the body is Christe, whiche in all his life preached peace and con corde to all them that he taught. S. John in his first epistle saith: He that hateth his brother is an homicide. We may hate no man, we must loue oure enemyes, we must praye for theym and do good vnto theym that persecute vs. Howe can it then be possyble af-

L. l. ter

Claye. xl.

Onelye God  
pardoneth sin  
nes.

Ihon. i.

Learne this ye  
noble warri  
ours.

Roman. xviii.

1. Iohn. iii.



### Of men of warre.

These canno-  
nists haue  
founde muche  
that Chyſt  
knewe not.

You pynces  
& rulers, lerne  
the iust title of  
warre.

No warre is  
leaful where  
peace maye be  
bought.

And what ty-  
tle ſhal be allow-  
ed her?

Coſm. 2.

Our warre is  
not wyth fleſh

ter the Goſpell that we maye warre without  
ſinnes: wherein ſo many people loſe theyr liues  
and wherby ſo many parſones come to wilde-  
neſſe ryot and euell lyfe. Ther be textes in the  
canon lawe that ſuffre ſome warres. But the  
teaching of Chyiſte forbiddeth all warres. It  
is a thinge horrible and daungerous for body &  
ſoule to enterpryſe and moue a warre. For all  
malice reyneth in tyme of warre. Neuertheleſſe  
when a cuntry is inuaded or a towne beſeged  
and when the comon peace is troubled, & great  
violence is done vnto the ſubiectes: the Lorde  
of that cuntry is bonde by brotherly loue to  
healpe hys ſubiectes, and to defende theym to  
punyſhe the euill, and to put his lyfe in leoper-  
dy for his ſubiectes. But he muſte alwayes be  
ware that he do it not to reuenge his land and  
lordſhip, hut onely to defend his ſubiectes. And  
ſo may he vſe the horrible buſynes of the war,  
charitably and chyiſtenly. But if it were poſſi-  
ble to agre for golde or ſeluer, he is bounde to  
do it. For the life of a chyiſten is more wor-  
thy then all the richeſſe of the worlde. A Lorde ſhal  
thinke alwaies that ther is a king aboue him  
in heauen before whom al perſones ſhal pelde  
accompte at the laſt day of iugement yf of the  
leſſe workes and thoughtes that he ſhal do, be  
he king or Emperoure, Pope or Cardinal, no-  
ble or ignoble, yonge or olde. We reade that  
the people of Iſraell did warre manre tymes  
but their warres were but all figures, As ſay-  
eth S. Paule. Wherefore it betokeneth to vs  
that we ſhal lykewiſe fighte not ſone againſt  
the other, but againſt our ſelues, that is to ſai,  
againſt oure ſynnes againſt pryde wyath, coui-  
tous

## Howe seruauntes

couise, lechery, hatred, enuy, and suche other.

**H**ow seruauntes shoulde lyue a doctrine  
after the Gospell. Chaptre xxx.

**S**eruauntes that serue theyr Lordes,  
maysters, ladies, and maistresses, shall  
be true vnto them, as vnto the selues  
& shall also do the profit of theyr Lordes  
and maisters as though it touched the selues.  
They shall not do theyr seruice onely for  
temporal rewardes. For thou maist by the seruice  
that thou doest vnto thy mayster please  
God as well as though thou were no seruaunt,  
and as though thou were in the church  
praying on thy knees. Therefore thou shalt do  
thy seruice by fayth & loue in God thus thynking  
in thy selfe. Beholde deare Lorde God I  
thake the that thou hast not made me ritcher,  
I am wel content wyth the state that I am in. I  
wyl with a good wyl, for the loue of the seruice  
al the worlde. And I thanke the that thou hast  
made me worthy to suffre any thinge for thy  
loue, and that I may in this worlde be one of  
the least and least esteemed. Whē thou seruest  
thy Lorde in suche a fayth wyth a good wyl  
thou receyuest not onely the rewarde or wages  
of me, to whō thou seruest, but that more  
is of God. Therefore thou shalt do thy labour  
diligently & ioyfully, not as though thou dydest  
serue a man, but as though thou dydest  
serue God, as truly thou doest. For so doeth  
saynt Paule teache the writting to the Ephesians,  
where he sayeth. Seruauntes obey vnto  
your carnal maisters, with feare & trebling  
in innocencie of your hertes as vnto Iesu  
Christ, not with seruice in the eye sight as me

A.ii.

plea-

and blond but  
agaynst the  
olde serpent  
the deuyl.

To walke in  
thy vocacion  
is an accepta-  
ble seruyce to  
God.

A godly lesson  
for seruauntes

Yea, he hath  
promised the  
hewe.

Ephes. vi.

Seynge thou  
art a seruaunt



### Of men of warre.

**These canno-  
nists haue  
founde muche  
that Chyft  
knewe not.**

**You prynces  
& rulers, lerne  
the iust title of  
warre.**

**No warre is  
leaful where  
peace maye be  
bought.**

**And what ty-  
tle shal be allow-  
ed here?**

**Loyn. r.**

**Our warre is  
not wyth flesh**

ter the Gospell that we maye warre without  
sinnes: wherein so many people lose theyr liues  
and wherby so many parsones come to wilde-  
nesse ryot and euell lyfe. Ther be textes in the  
canon lawe that suffre some warres. But the  
teaching of Chyriste forbyddeth all warres. It  
is a thinge horrible and daungerous for body &  
soule to enterpryse and moue a warre. For all  
malice reyneth in tyme of warre. Neuerthelesse  
when a cuntry is inuaded or a towne besyged  
and when the comon peace is troubled, & great  
violence is done vnto the subiectes: the Lorde  
of that cuntry is bonde by brotherly loue to  
healpe hys subiectes, and to defende theym to  
punyshe the euill, and to put his lyfe in leper-  
di for his subiectes. But he muste alwayes be  
ware that he do it not to reuenge his land and  
lordship, but ouely to defend his subiectes. And  
so may he v'se the horrible busines of the war,  
charitably and churtenly. But if it were possi-  
ble to agre for golde or seluer, he is bounde to  
do it. For the life of a chursten is more wor-  
thy then all the riches of the worlde. A Lorde shal  
thinke alwaies that ther is a king aboue him  
in heauen befoze whom al persones shal yelde  
accompete at the last day of iugement yf of the  
lesse workes and thoughtes that he shal do, be  
he king or Emperoure, Pope or Cardinal, no-  
ble or ignoble, yonge or olde. We reade that  
the people of Israell did warre manye tymes  
but their warres were but all figures, As say-  
eth S. Paule. Wherfore it betokeneth to vs  
that we shal lyke wise fighte not þ one against  
the other, but against our selues, that is to sai,  
against oure synnes against pryde wrath, coui-  
tous



## Howe seruauntes

couise, lechery, hatred, enuy, and suche other.

**H**ow seruauntes shoulde lye a doctrine  
after the Gospell. Chaptre xxx.

**S**eruauntes that serue theyr Lordes,  
maysters, ladies, and maistresses, shall  
be true vnto them, as vnto the selues  
& shal also do the profit of theyr Lor-  
des and maisters as though it touched the sel-  
ues. They shall not do theyr seruice onely for  
temporal rewardes. For thou maist by the ser-  
uice that thou doest vnto thy mayster please  
God as well as though thou were no ser-  
uaunt, and as though thou were in the church  
praying on thy knees. Therefore thou shalt do  
thy seruice by fayth & loue in God thus thyn-  
king in thy selfe. Beholde deare Lorde God I  
thake the that thou hast not made me ritche, I  
am wel content wyth the state that I am in. I  
wyl with a good wyl, for the loue of the seruice  
al the worlde. And I thanke the that thou hast  
made me worthy to suffre any thinge for thy  
loue, and that I may in thys worlde be one of  
the least and least esteemed. Whē thou seruest  
thy Lorde in suche a fayth wyth a good wyl  
thou receyuest not onely the rewarde or wa-  
ges of mē, to whō thou seruest, but that more  
is of God. Therefore thou shalt do thy labour  
diligently & ioyfully, not as though thou dyd-  
dest serue a man, but as though thou dyddeste  
serue God, as truly thou doest. For so doeth  
saynt Paule teache the witting to the Ephe-  
sians, where he sayeth. Seruauntes obey vnto  
your carnal maisters, with feare & trebling  
in innocencie of your hertes as vnto Iesu  
Christ, not with seruice in the eye sight as mē

A.ii.

plea-

and blond but  
agaynst the  
olde serpent  
the deuy.

To walke in  
thy vocation  
is an accepta-  
ble seruyce to  
God.

A godly lesson  
for seruauntes

Yea, he hathe  
promised the  
herye.

Ephe. i. vi.

Seynge thou  
art a seruaunt

thou folowest  
not the wyl of  
God if thou  
serue not.  
Collo.iii.

In all honest  
labours.

1. Peter.ii.

If you be mis-  
iused, put your  
cause into god  
des hande for  
he wyl reuenge  
you.

Shoulde lyue

pleasers, but as the seruaunt of Christ doing þ  
wil of god w al your hertes w good wil, even  
as though ye serued the Lorde & not me. Remē  
bre also that what so euer good any mā doth,  
that shal he receyue agayne of the Lorde whe-  
ther he be bonde or fre. And agayne vnto the  
Colossians. Seruaūtes (sayeth he) obey vnto  
your bodily maisters in all thynges, not wylh  
eye seruite as me pleasers, but in simplicitie or  
innocencie of hert fearing the Lorde God. Do  
al that ye do w a good wil, as though ye did it  
vnto the Lorde God, & not as vnto me, know-  
ing that ye shal receiue of the Lorde þ rewarde  
of enheritaunce, for ye do serue the lorde Christ  
But he that doth wronge shal receyue for the  
wronge þ he hath done: for there is no respecte  
of persones. And also. S. Peter sayeth in his  
first epistle. Seruauntes be subiecte in al feare  
vnto your lordes, not onely vnto the good and  
courteis, but also though they be froward. For  
it cometh of grace if a mā for cōsciēce toward  
God endure grieve suffering wrongfully. For  
what prayse is it if whē ye be beaten for your  
fautes ye take it patiently? But & if whē ye do  
wel ye suffre wronge & take it paciētly, thē are  
ye great thāke worthy before god. Therefore þ  
shalte in all thynges haue God alwaies before  
thine eyes & not þ me whō þ seruest outward-  
ly. As did Paule the bishop which put him self  
into the seruite of the Lorde for the sonne of a  
widow. And because þ he had geuē al his goo-  
des for þ wil of god. He gaue also him selfe in  
to seruite for þ loue of god, for to deliuer þ son  
of the widowe. Be not sorie þ thy maistree doth  
not suffre þ to go to þ churche to heare masse.

For



### Howe seruauntes.

For þu maist please god as well in working thy worke by a good intēt as though þu were in the churche when thou beleuest: but thou muste do thy labour in suche a faith as is before sayde. God regardeth not what thyng we do or in what place we be: but of what courage and in what faith we do it. The seruauntes shall take good hede that they anger not theyr maister or maistresse. And when it shall so happen that the incōtinent thei are them forgeuenes. He shall alwayes honour his mayster bearing his hasty wordes, keping him selfe that he doe not rebell and answer spitefully vnto his master. For þu art bound to support him & to giue place vnto him. As the angell taughte vnto Agar the seruaunt of Sara, the which fled frō her maistres as it is wryten. Wher the angel came vnto her and sayd: Go and turne toward thy ladye and humble thy selfe vnder her hande. So shoulde the seruaunt humble hymselfe vnder hys lord and when he hath angered hym, to appease him agayn with humble demanur & obedience. So did S. Paule make agrement betwyrte Onisimus and Philemon, from whom he was fled away: The Lordes and masters shall vse their seruauntes as men, not as Beestes. Thei shall entreat them louyngly and softly, and not as tyrāuntes, for thei be theyr chrysten brethren and membris of one body (that is) of Iesus Christ. Wherfore thou shalt not overcharge them w<sup>th</sup> thynges not conuenient or vnrasonable: but thou shalt vse them as membris of thyn owne body. For Christ is our head, and we al to gether be his body, & euery one of vs by hymself is a membre of his body, be he man or woman

The faythful labourer pleaseth God, whē the superstitious churchgoers, prouoke thym to anger.

Gene xvi.

Out of a gentle hert can come no stubburne wordes.

Ad Philemo.

Remember that God myghte haue made the a seruaunt.



Shoulde lue.

i. Cor. xiii

But all þ vñe  
that custome  
are noted for  
hereticks.

Ephesi. vi.

The maysters  
are not wyth-  
out a mayster.

Colo. i.

Petes. v.

lord or seruaunt, ryche or poore: as writeth S.  
Paul. For this cause, as no man hateth hys  
owne membres, but kepe h them as well as he  
can: So shall we loue the one the other, & shall  
serue by charitie and succour the one the other  
as one man. by socoureth another. It was s<sup>c</sup>o-  
ryme the custome that al persons did cal þ one  
the other brethren and sisters. This did the A-  
postles institute to the intent that the Heathen  
myght knowe what loue ther was among the  
Christen. We may finde many mastres nowe  
a dayes that vñe theyr seruauntes lyke asses,  
not like mē, nor like their owne mēbres, whers  
of they shall yelde vnto God a full strayte ac-  
compt. S. Paule exhorte h you to entrete your  
seruauntes with al swetenesse. Ye masters (sa-  
eth he) shewe the same loue and dilection vnto  
your seruauntes that they shewe vnto you, ab-  
steyning your selfe from threteninges remem-  
bring that theyr mastre and yours is in heauē,  
And ther is no respect of persones before him.  
And vnto the Colossians: ye mastres do vnto  
your seruauntes that whiche is iuste & equal re-  
membryng that ye haue also a mastre in heauē.  
Neuerthelesse althoughe the mastres be rig-  
orous & herde, yet I counsell (with S. Petre in  
his first epistle) al seruauntes that they take all  
that theyr mastres & mastresses lay vnto theyr  
charge patiently, & that for the loue of God, if  
it be not so þ they comaunde thē to do a thyng  
that is against the comaūdemēt of God, for in  
such a case they must rather obey god thē mē  
As sayth. S. Peter in the actes of thapostles.  
¶ Of the widowes lyfe a shorte information.  
after the Gospell. Chaptre. xxxi.

The

**Of the lyfe of wydowes.**

**T**he appostle saynt Paule teacheth vs  
writting vnto hys discypple Timothe  
that þ widow shall vse her liberty vn  
to þ honour of God & þ she shall serue  
willingly the poore welthing theyr fete, & socou  
ryng the after her power. And to thintent that  
she shoulde haue wherof to socoure the poore  
she shall not runne aboute ydell from house to  
house clatering, but shal get her expēces in her  
owne house by her labour. And she must kepe  
her selfe frome ydelnesse, and frome delicate ea  
ting and drinking for by iuche meanes they fal  
in to euill desires and foule synnes. Such wi  
dowes so liuyng in carnall pleasure, lyuing be  
ded alreedy. As saint Paule sayth in the sayde  
place They lyue in daungerous estate, it were  
moche better that suche widowes dyd marie  
agayn then so to liue in ydelnesse and pleasure  
But the widowe so taking her pleasures des  
ireth not the cuerlasting life, because she hath  
no trauayle here, & thys is the greatestt blynde  
nesse that any persone may fall into. And ther  
fore it were moche better that she wer married  
again, for the carefulnesse and rule of house ke  
ping, and the obedience that married woman is  
vnder her husbonde deliuereth the persone fro  
euil desires and for this cause counceileth. S.  
Paule that the yonge wydowes marie agayne.

In steade of  
these auncient  
widowes we  
had a sorte of  
yonge greglet  
Nonnes.

**The table of the Chapters  
in generall.**

The first fyftene chapters be of the baptisme  
and of the fapth.

Of the lyfe of Monkes and what it was in  
tymes passed.

Chap:re. xvi.

Whe.



**The table.**

**Whether the life of a Monkes be better then the lyfe of a common Citifin . Chapter . xvi. How it is that the Monkes go not forward in spiritual lyfe, but waxe oftē worfe. Cha. xviii. Of parentes that will put theyr children in religion. Chaptre. xix.**

**Of the life of Nonnes & Chanons. Chaptre. xx**

**Of cloisters of sisters & of their life. cha. xxi.**

**Howe man and wife shall lyue to gyther as doctrine after the gospel Chaptre. xxii.**

**Howe the parentes shall teache and gouerne theyr children after the gospel. Chaptre. xxiii.**

**Of the lyfe of the comon Citifins or householders. Chaptre. xxiiii.**

**Howe the riche people shoulde lyue an informacion & teaching after the gospel. Chap. xxb.**

**Of two maner of regimentes or gouernaunces gostly and seculer or worldly. Chaptre. xxvi.**

**Of Rulers, Judges, Bailiues, and other lyke an informacion after the gospel. Chap. xxvii.**

**Howe that we must pay taxes and subspyses vnto oure princes. Chaptre. xxviii.**

**Of men of warre and of the warre whether the christen may warre without sinne an informacion after the gospel. Chaptre. xxx.**

**Howe seruaunts shoulde lyue, a doctrine after the Gospel. Chaptre. xxix.**

**Of the lyfe of wydowes a short informacion after the Gospel. Chapter. xxxi.**

**Imprinted at London by John Day dwelling in Sepulchres parish at the signe of the Resurrection a little above Holburne Conduitt.**

**Cum priuilegio ad imprimendum solum.**





STC 3039

198/6

3039

Bomelius.

Perfect

Benet G. 1/10

1/10

2/10

438

B/10.1

11